

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLV.

JACKSON, MISS., June 14, 1923

NEW SERIES
VOLUME XXV, No. 24

FOREIGN MISSION BOARD No 17910
OF THE
SOUTHERN BAPTIST CONVENTION
RICHMOND, VA. MAY 4, 1923 192

PAY TO THE ORDER OF STATE & CITY BANK & TRUST CO. \$1,056,741.56

ONE MILLION FIFTY-SIX THOUSAND SEVEN HUNDRED FORTY ONE DOLLARS FIFTY SIX CENTS

FOR NOTES DUE TODAY

CHARGE NOTES PAYABLE \$1,055,000.00 INTEREST ON BORROWED MONEY \$1,741.56

TO STATE & CITY BANK AND TRUST CO.

FOREIGN MISSION BOARD, S.B.C.

08-5 RICHMOND, VA.

Ed Sanders
TREASURER

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Mississippi Woman's College

The Woman's College is making application to be placed on the recommended list of Colleges in Mississippi and is complying with the necessary requirements. Her graduates will then be eligible for position in any school in the State.

To enter the Freshman class 15 units are required. We will have for the next session the last year of High School to which a student with around 10 units is eligible. Special students can be taken in any Special Department regardless of units.

The best Christian influence combined with the highest Academic Standards. Every head of a Department holds an M.A. degree or has equivalent post-graduate work.

The Piano Course is really a Conservatory Course. It is headed by Elwood S. Roeder, Honor graduate of New England Conservatory and pupil of Alberto Jonas, Arthur Freidheim, Edwin Klahre, Henry M. Dunham, Arthur Shepperd, Louis Elson and Samuel Cole.

The Voice Course is under the direction of Barbara Stoudt-Roeder of the New England Conservatory and pupil of Nicholas Douty, Clarence B. Shirley, Eleanore Potter Weirich and Charles B. Weirich. Mrs. Roeder's voice is a magnificent Lyric-Coloratura.

THERE ARE NO FINER ARTISTS AND TEACHERS IN THE SOUTH THAN THESE

Diploma and certificate courses are offered in Piano, Voice and Violin; also a certificate with the B.A. degree.

These courses consist of applied and theoretical music and afford a liberal education. As an element of mental discipline, and as a means of intellectual, ethical and aesthetic development, music is recognized as the equal of any accepted study of the college course.

The increasing importance of music as a profession and the demand here for better instruction in music, has encouraged us to offer the equal of a conservatory course.

An Artists' Course is maintained by the School.

Mrs. Kate Downs P'Pool, who is well known in Mississippi, begins her eighth year as head of our great Expression Department.

Miss Glennice Moseley of the Art Institute of Chicago and the Chicago Academy of Fine Arts is director of the growing Art Department.

Miss Willia Trotter, of the Detroit Training School and Columbia University is the head of our large and fully equipped Home Science Department.

Board is offered in the beautiful new fire-proof dormitories. Ross Hall and Johnson Hall where rooms are in suites of two with connecting bath.

Board is offered on the Self Help plan in our comfortable Dockery Hall where 140 of our finest students are cutting the price of board to a very low rate.

A large swimming pool is open under the supervision of the Athletic Director, for the greater part of the year. Regularly, each week, physical exercise is taken in the open air. Tennis, Basket Ball, Base Ball and Volley Ball and the supple games. Each student takes part in the proper individual exercise. The beautiful campus of fifty acres affords ample play grounds and courts.

There has not been a serious case of illness at the college in two years. The Mary Ross Hospital has just been opened. It is built of brick and stone, finished inside in white enamel and is fire proof in every respect. The hospital is managed by Dr. T. E. Ross, the college physician, and a corps of graduate nurses.

Believing in Christian training we are making the chair of Bible one of our full departments. Rev. S. A. Wilkinson is in charge.

With great confidence we offer to the Christian girls of Mississippi and the South as great opportunities and privileges as can be found in any school for women.

Our equipment consist of eight buildings. Dormitories are equipped with electric lights, steam heat, artesian water and such other equipment as is necessary for comfort and health.

Dormitories are only two stories and the rooms, with the exception of a very few, are for two students. The dormitories are connected by covered ways with the dining hall.

Send for beautiful new catalogue. Reservations are coming in every day for the next session. Send check for \$12.50 as reservation fee and any room not yet taken will be assigned to you.

Address

J. L. JOHNSON, President
Hattiesburg, Miss.

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TALKING IN THE FOOTSTEPS OF JESUS IN HIS EARLY MINISTRY IN GALLILEE

By B. P. Robertson

Jesus and his disciples spent two days in the vicinity of Sychar. While there he taught the people the things concerning the work of the Messiah. Then he goes on into Gallilee, teaching and preaching as he goes. Jesus indicates that he expects the people of his own town not to receive him, saying that a prophet is not without honor except in his own country. But the Galileans seemingly received him on this occasion with open arms. It seems that Jesus went straight from the city of Sychar to Cana, where he performed his first miracle. It is said that he preached in all the Gallilean synagogues during his tour of Gallilee. While he was at Cana a nobleman from Capernaum came to Jesus and requested him to heal his son. Jesus commends his faith and grants his request and heals his son. This absentia miracle demonstrated the Omnipotence and Omnipresence of Jesus. As a result of the miracle the nobleman and his house believed in Jesus.

The Master went from Cana to Nazareth and visited his own people. As was his custom he went into the synagogue on the Sabbath to worship. This was the synagogue in which he studied and worshipped while he lived in Nazareth. The keeper of the synagogue handed Jesus the book of Isaiah and he read verses one to three of the sixty-first chapter. He then indicated by sitting down that he desired to say something to them. He announces in his discourse that the scripture which he had just read was fulfilled that very day. He states further in his discourse that a prophet is not accepted in his own country. He indicates that this truth was illustrated in the lives of Elijah and Elisha. His fellow townsmen became filled with wrath at his announcement and took him out of the synagogue and led him up on the side of the mountain back of the synagogue and tried to cast him over a precipice unto death. But Jesus passed through the midst of them and leaves Nazareth and goes on his way to Capernaum.

It seems that some of his first disciples had gone back to fishing, and, while Jesus was walking by the seaside near Capernaum, he sees them and calls them again, with others. So he now has Simon and Andrew and James and John as some of his special disciples. On the Sabbath he enters the synagogue in Capernaum to worship, and he teaches the people concerning the kingdom of God. An unclean spirit in a man in the synagogue cries out at Jesus, and Jesus forbids the unclean spirit to speak, and casts him out of the man. The people become amazed, and his fame spreads throughout all Gallilee. While we were touring Gallilee we visited the site of old Capernaum and saw the ruins of the ancient synagogue in which Jesus worshipped and taught. Some of us walked up the steps and over the floor over which Jesus walked while sojourning in Capernaum. It seems that he made the house of Peter his home while in Capernaum, and on the occasion he heals Peter's mother-in-law, who was sick of a fever. When night came on the people brought their sick ones to Jesus and he healed them and casts out demons.

Jesus rises early the next morning and goes out into some desert place for secret prayer. Simon and some of the other disciples follow him and find him engaged in prayer. The people also come to him and try to detain him, but he cannot remain because he must preach the gospel in other cities. He goes forth with his disciples, preaching and healing throughout all Gallilee. His fame spreads far and wide and great multitudes follow him. He returns to Capernaum and the people press upon him and from a boat on the lake he teaches them. The beach where it is supposed that Jesus taught the multitudes is covered with little white shells. He commands Simon to row out a little distance and let down the net for fish. The net was soon filled with a

multitude of fishes, which astonishes Peter and he makes an open confession. Then it was that Simon and James and John left all and followed Jesus.

Jesus leaves Capernaum and the lake and goes up to the very top of the eastern ledge of the Horns of Hattin and spends a whole night in prayer. On our way from Cana to the sea of Gallilee we passed by this eastern ledge, which is now called the Mount of Beattitudes. We spent a little time there, observing the Mount. We could see that the top of the Mount was a very suitable place for Jesus to hide himself from the multitudes and be alone with the Father that night in prayer. There was another level place about half way down the Mount where Jesus selected the twelve disciples. Then a little lower down the Mount was a place which was so suitable for the multitudes to sit around him and to hear the Sermon which is usually called the Sermon on the Mount. Jesus in this sermon declared the nature, subjects and principles of the Kingdom of God. In this same sermon he reveals those who are truly happy and in what real happiness consists. He also reveals the relation of his disciples to the world, their dignity and high vocation. He shows his own relation to the law, that he is the fulfiller of the law. He gives the spiritual exposition of the law in contrast to the Pharisaic exposition according to the letter. He explains practical piety and shows the right way to perform religious duties. Jesus then warns his disciples against worldliness, and enjoins upon them entire consecration to God. He also warns them against the censorious spirit concerning their conduct toward their fellow men. He further enjoins earnestness in the way of salvation, and warns them against false teachers and false professions.

It seems that Jesus and his disciples start on their way back to Capernaum and the sea, and the multitudes follow him. This scene was on the great plain of Genessaret, which gradually slopes from the Mount toward the lake. While on their way a leper implores Jesus to heal him. Jesus is moved with compassion at the sight of the great multitudes following him on that beautiful plain. Jesus heals the leper and commands him to tell no man what he had done for him, but show himself to the priest and make the required offering. The leper, however, publishes the matter and multitudes more come to Jesus to be taught and healed so that he is exhausted and seeks to retire into a desert place for prayer. He returns to Capernaum after some days and the multitudes come to him, and he preaches to them. Some of the Pharisees and doctors are present now to find an occasion to criticize him, and this they keep up until the end comes. One sick of the palsy is brought to him while he is in a house teaching and healing. When the four friends of the man could not reach Jesus through the door because of the jam they climbed upon the house and cut a hole through the roof and let him down into the presence of Jesus. Jesus heals the man and forgives his sins and makes him whole in the presence of his enemies. When the paralytic picked up his bed and walked out of the house the people were amazed and glorified God.

Jesus after this was walking through the city by the sea side and he came to the tax collector whose name was Levi and called him and he immediately followed Jesus and gave him a feast in his own house. Jesus and his disciples recline at the table with the publicans and sinners. The Pharisees and Scribes criticize Jesus because he has gone to dine in the house of a sinner. Jesus justifies his conduct on this occasion in that he came into the world for the very purpose to seek and to save that which was lost, to save sinners like Levi, or Matthew. On this same occasion while he is teaching by the seaside and in the house in Capernaum some one asks why his disciples do not fast, and he replies that there is no need for them to fast while he is with them, but the time will come when the bridegroom is taken away that they will need to fast.

Before Jesus leaves Capernaum a man by the name of Jairus beseeches him to heal his only daughter, who is very ill. Jesus starts home with him and the people press upon him. In the crowd was a woman who had been ill for twelve years, and she touched the hem of his garment and was healed. She had spent all her living with the doctors and had received no help. Jesus perceived that virtue had gone out of him and he stopped the procession and inquired who had touched him. Finally the woman who had been healed confesses that Jesus had healed her. Jesus comforts the woman and commends her faith. About this time Jesus is told that Jairus' daughter is dead. He comes to the house of Jairus and with three of his disciples he enters the house. He first excludes the scornful minstrels, then he brings the girl back to life again and commands them to tell no one about it. But the report went abroad.

Two blind men beg for mercy on the way. They affirm their faith in Jesus. Jesus touches their eyes and they receive their sight. He charges them to let no man know about him. They all spread his fame. Then he casts out a dumb devil and the multitudes marvel at it. The Pharisees ascribe the miracle to Satanic power. But Jesus shows that it could not be satanic power. He healed the diseases of the people and casts out evil spirits and preaches the gospel. After this he makes a journey to Jerusalem.

BAPTIST BIBLE INSTITUTE

The fifth Commencement of the Baptist Bible Institute, recently held, was by far the best in our brief career. The service of song, held in the Institute auditorium, was well attended and highly enjoyable. The class day exercises were full of brightness and good cheer. The baccalaureate sermon, by Dr. J. B. Leavell, pastor of the First Baptist church, Houston, Texas, was inspiring and helpful. His topic was "The Gospel Trumpet". The baccalaureate address, by Dr. W. J. McGlothlin, President of Furman University, Greenville, S. C., on "The Christian in the Modern World", was able and uplifting. There were thirty-seven taking degrees and twenty-four others taking certificates and diplomas, a total of sixty-one.

There are represented in the student body eighteen states and six foreign countries, a total of two hundred and thirty-three regular students. In addition to these there are eighty special students, or three hundred and thirteen in all.

The Board of Directors, at their annual meeting authorized that we give in addition to our Master of Christian Training, which includes three years' work all given in English, the conferring of the Master of Missionary Training—a three years course including at least one modern language; the Master of Theology—a three years course including Greek and Hebrew; and Bachelor of Gospel Music—a three years course in which a thorough study is made of Gospel music in connection with valuable courses in the Bible and related subjects.

Required Christian activities and a weekly report on same are distinctive features of the Baptist Bible Institute, which is making a profound impression upon the city and the surrounding country.

The Baptist cause is prospering as never before in this entire section. The eyes of the people are being opened to what they teach and practice. We have excellent pastors filling our Baptist pulpits in the city, and the cause of the Lord is prospering in their hands.

B. H. DeMENT, Pres.,

June 2, 1923.

New Orleans, La.

Dr. O. E. Bryan resigned as Superintendent of Enlistment and Evangelism of the Home Board to accept the position of Budget Director of the 75 Million Campaign. The Home Board passed very complimentary resolutions about his work.

VERBAL INSPIRATION

Those who read the Baptist Record, who read it thoughtfully with the object in view of seeking "the truth" no doubt gave careful consideration to Dr. E. Y. Mullins' answer to "Anxious Inquirer" in the April 26th issue of the Baptist Record. Those who are now reading this article—if you have not already read Dr. Mullins' article—should look it up and read it carefully before reading what I write: for I am taking up where he left off.

Dr. Mullins makes it perfectly clear than we have three brands of "Evolution", and in each of the three schools of thought, that the minds of the thinkers who hold to these three theories, are largely controlled by the things they "assume" at the outset.

Those who hold to the first mentioned theory, assume at the outset, that there is no God. "That the law of continuity, in and of itself, is all that is needed to explain all events of whatsoever kind".

Those who hold to the second mentioned theory, assume at the outset, that there is in existence, some kind of a God (but not the "I Am" who talked with Moses) who works through the law of continuity to perform all his works, and is limited and held entirely within the bounds of the laws of nature.

Those who hold to the third mentioned theory, assume at the outset, that the great "I Am" is God: and that the Bible is His inspired word; but they do not believe in "verbal inspiration". That is, they do not accept God's word literally. Their intelligence tempts them to explain away the literal meaning of God's word trying to force God to agree with science, instead of studying how to make science agree with God. And to do this, they adopt the "period theory" as an attempt (no doubt honestly) to escape from certain supposed geological difficulties, apart from which it is probable that no such suggestions would ever have been heard of.

Now, those of us who hold that the Bible is the mind of God revealed to us verbally do "not" assume anything at the outset, but accept God's word as the verbal inspiration. We are not possessed with too over-much intelligence, but haven't any more sense than to just simply believe what God says.

We open the Bible and read: "In the beginning God created the heavens and the earth". And we know it was so. We do not lay the Bible down and try to reason out how He did it, or how long it took Him.

We do not bow our knees to science, but to God.

Then we take notice that at the end of the first verse of the Bible we find a period. Therefore we do not try to read the word "immediately" between the first verse and the second: because it is not there.

So we do not assume that God created the heavens and the earth six thousand years ago, but "In the beginning".

It might have been millions or billions of years for all we know; our finite minds can not comprehend eternity. So we do not ask science to explain it. But this we know, that between verse one and verse two, something had happened to God's creation, because at the beginning of verse two we find that the earth was "Without form and void".

Who could say that it had not been previously inhabited by some kind of beings, possibly the devil and his angels in their unfallen state, occupying some kind of physical bodies? And that God had sent some kind of judgment on it on account of sin, which caused it to be without form and void? Now those who like to assume things may take up science and work on that assumption. But the truth is, when God began His work beginning at verse two, He completed it in six days, of twenty-four hours each; and that was about six thousand years ago. . . . God worked six days and rested on the seventh.

And we find that God did not create the earth

on the first day, because He had already created it, "In the beginning".

But what He did do, beginning with the first day's work, He moved upon the face of the waters by His spirit, and He said: "Let there be light: and there was light". God did not say that He created the waters, or created the light, on that first day, but "moved upon the face of the waters" and "commanded the light to shine out of darkness" (2 Cor. 4:6) and "divided the light from the darkness".

Now if the scientist want to assume something, they might assume that God divided the light from darkness by the beginning of the rotation of the earth. But scientists find this objection, that, God did not make the sun until the fourth day; hence, where did the light come from? Those of us who believe God and are not worrying ourselves about science, know that God Himself is light: that He who gave the light to the sun could also easily give light to the world without the sun. "In Him was life and the life was the light of men" (John 1:5). And verily we are told that the time is coming when we will not need the sun for light (Rev. 21:23). Also God did not say that He created the sun on the fourth day, but made it and set it in the "firmament of the heavens".

The thing we should get into our hearts and minds is, that God was not creating things in His six days work, but making, and forming, things out of the material that He had already created: "In the beginning".

Now to those who love God and want to believe Him, but are so intelligent, and so learned that they can not keep their minds away from science, and are trying to twist God's words to fit it, let me advise you, to do all your twisting on science, and let God's word alone and accept it "verbally". And if you will earnestly seek the truth prayerfully with that thought fixed in your mind, and heart; you will give up the foolish "period theory" and open your eyes to the fact that nowhere between the lids of the Bible is the word "day" used to express any thing except 24 hours, where there is a "numeral" attached to it, whether it be the 150 days of the flood (Gen. 8:3) or the 40 days occupied by the spies (Num. 13:25) or the 3 days Jonah was in the belly of the fish (Jonah 1:17). The 40 days during which our Lord was seen after His resurrection (Acts 1:3) or the 6 days in which the Lord made the heavens and the earth (Ex. 20:11). J. E. HEATH.

RIVERSIDE CIRCLE HOLDS RALLY AT TULA

On the 10th of May all the societies of the Riverside Circle met at Tula for the rally. That date was chosen in honor of Mrs. Martha Porter's eighty-fifth birthday.

The meeting was opened by Mrs. Carpenter, who after a prettily worded welcome paid a tribute to Mrs. Porter.

Mrs. Whittington, our zone assistant, next gave a response.

The meeting was then turned over to Dundee.

Mrs. Ruth Gardener led in the devotional and a very beautiful prayer. Next our song, "How Firm a Foundation" was sung by the audience.

The entire Dundee Society and eight of the Sunbeams, gave a "Home Mission Pageant, The Open Door".

Mrs. C. R. Carman of Sumner and Mrs. Lawrence Campbell of Helena sang one very pretty song.

A beautiful tribute to Mrs. Porter and a wonderful talk was given by Miss Lackey. Mrs. Porter's response was the most beautiful of all. In her sweet but feeble way she rose from her chair supported by her daughter, Mrs. McKenzie, thanked everyone for all kindnesses rendered her. Her remarks brought tears to the eyes of many while she looked almost saintly, she was so serene and happy in her love for God. There is a shining glory about her face that even a passerby could not fail to notice. We all love Mrs. Porter and hope to be able to celebrate many more birthdays for her.

The reports were read next and showed great things that had been done. Officers were elected, after which delightful refreshments were served by the Lula ladies during the social hour.

MES. OSWALT.

TROUBLE

By J. W. Porter, D.D.

In the long ago, an inspired writer declared that man was born unto trouble, as the sparks fly upward. And in spite of the advancement of art and science, the truth of this declaration is still verified by universal experience. While man has sought out many inventions, yet he has never invented anything that will prevent trouble, or cause the surcease of sorrow. To every human being, trouble, sooner or later, unbidden comes.

May it not then, be wise to accept trouble as a part of the passing programme. When we have done this trouble will not only cease to be a surprise, but esteemed the inevitable, and perhaps a blessing in disguise. We may better bear the inevitable, by falling in love with it.

After all, trouble is a sacred trust, that God has committed to us, to be administered for our good and His glory. Surely, we have missed the meaning of misery, if we have failed to be benefited by it. Each one must determine for himself, whether his troubles shall prove a burden, or a blessing. Sweet, indeed should be the uses of adversity, and if they have not been so to us, we have only ourselves to blame. We must conquer our troubles, or our troubles will conquer us; we must overcome them, or be overcome by them. We must be victor or vanquished.

Contentment is conditioned on the way we use or abuse our troubles, and as we use, or misuse them, we shall be happy, or miserable. Someone has said that unless you would have affliction visit you twice, listen, at once, to what it teaches. The man is truly to be pitied, who rebels at adversity, and is hardened by affliction. With such an one, contentment and happiness, are well nigh impossible. Both in Greek and Hebrew, teaching and chastening are expressed by one and the same word. Bishop Hall has well said that every main affliction is our Red Sea, which while it threatens to swallow, preserves us. Many of us get our clearest visions of the Saviour through the shadows and clouds. We know ourselves and our Lord better by affliction.

There is no sorrow that Christ cannot sanctify to the welfare of our souls. Even our deepest distress may become the best of blessings. Every life should be richer, and nobler for suffering, and when rightly borne, nothing so surely sanctifies as sorrow. The fragrance of Heaven, may be distilled from the perfume of pain, and we know that our afflictions will work out for us a far more exceeding and eternal weight of glory. Into each life some rain must fall, but a rain that may produce greater life and growth.

Let us then, not forget, that Jesus knows all about our trials and struggles. And while He knows them full well, He wishes us to tell Him all about them. Best of all, in telling Him our troubles, He takes them away, and they often vanish with the telling. Even when he fails to deliver us from our burdens, He supports us in them. He removes the thorn, or, perhaps, better still, gives grace that is sufficient. The refiner casts his gold into the fire, that it may be purified. It is the stormy sea, that makes the skillful mariner. It is evermore true, that—

For every trouble under the sun,
There is a remedy, or there is none;
If there is one, go find it,
If there is none, never mind it.

To bear our troubles, as becometh a Christian, is an unanswerable argument, for His sustaining grace. Our reason should not allow us to underestimate our trials; our imagination unduly magnify them; but our heart sweetly and submissively bear them. As of old, troubled waters, are often the healing waters. Precious the promise, that there shall be songs in the night. Sorrow may endure for a night, but joy cometh in the morning.

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P. I. LIPSEY, EDITOR

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All other these amounts will cost one cent a word, which must accompany the notice.

RIGHT KIND OF ALMS

Jesus often used language whose meaning did not lie upon the surface, but which was intended to provoke and compell thinking on the part of his hearers. His enemies said in vain, "Tell us plainly". The disciples said, "We cannot understand what he saith". But he set them to thinking and he has kept the world thinking ever since. Jesus was the world's greatest teacher. The laws of correct psychology and pedagogy were his laws.

In keeping with this principle spake the somewhat puzzling sentence: "Give alms of that which is within, and behold all things are clean unto you". The indifferent would turn away from this word of his and say, "Bah! I don't know what he is talking about". But the true disciple will say, "What is this that he saith", and begin to inquire his way into it. Don't give up upon the first impulse, because you don't understand the Bible. Parts of it are for little children in experience. Parts of it will unfold to mature reflection and interested effort. The uninterested hearer, when Jesus says "Give alms of that which is within", will say, "A jumble of words; how can you give alms of what is on the inside of you". Well let us see what we can see.

In the first place the business of almsgiving, of helping the poor or unfortunate or afflicted, if it is not overdone, may be wrongly done. The easy way often is to toss a penny to a beggar, or to give something to a family in need. Easy and hurtful. It is easy to get rid of them and to get it off our mind and conscience. Hurtful to them, because it may confirm them in beggary and dependence, instead of lifting them to their feet and cultivating a spirit of independence, courage and self respect. Hurtful to us who give, because it substitutes a lower form of good for a better one, satisfies us by a mechanical gift when we have had no spirit of compassion, nor given of our real selves. There are more ways than one of giving a stone for the real bread. Jesus had no sympathy with niggardliness but preached and practiced the utmost generosity: Give to him that asketh, and from him that would borrow of thee turn not away. But there is a right way and a wrong way to be generous.

Your best gift to the world is not your money, nor your clothes nor your bread but yourself. Give alms of that which is within. But to do this we must be sure that what is within is fit to give. And that is what Jesus is talking about. Complaints had come to him about the disciples eating their meals without going through the ceremony of washing their hands. Jesus was not defending dirt. It was not a question of physical cleanness, but of ceremonial cleansing. The Jews were punctilious in this matter. It constituted their religion, this observance of tradition and outward rites. They were indifferent to genuine righteousness. They could keep their hands clean, but their hearts were vile. They would stone anybody who defiled the temple or spoke evil of it, but the temple of the body was a sepulchre full of rottenness.

The curse of true religion is outward conformity and inward hypocrisy. Isaiah in his first

message condemns the Jews for coming in droves to the temple, and spreading forth their hands in prayer, when their fingers were dipped in blood and their feet smelling with the offal of covetousness. "Wash you, make you clean, put away the evil of your doings from before mine eyes". Stephen and Paul struck the ancient temple, and its solemn ordinances and the Mosaic ritual sledge hammer blows, that they might demolish the outward forms and substitute the inward grace of Christ.

The best service we can render a needy world is a holy life. The best gift we can make to the poor is ourselves, our time and sympathy and courage and aid in finding the source of strength and restoration and righteousness in Jesus Christ. Peter said to the lame man at the temple gate, "Silver and gold, have I none". He seemed able to get along without it. He was probably no better off financially than the one who asked him for money. "But such as I have, give I unto thee. In the name of Jesus Christ of Nazareth, rise up and walk". Wasn't that better? And he took him by the hand. That was better than putting a penny or a pound in his palm. And the man rose up and began walking and leaping and praising God. What Peter had in his heart was far better than what others had in their pockets or in the bank. If we were called upon today to give to the world what is on the inside of us, would the world be better off?

There is just one other thing that ought to be added. To leave it out would not fully express the truth which Jesus taught. He added, "And behold all things are clean unto you". The effect on ourselves of such almsgiving is most salutary. A running stream purifies itself. The soul that is constantly giving out its love and sympathy and kindness will make all things clean. In helping others we purify our own souls, or keep them pure. We can then touch the world at any point without pollution. We need not be afraid of it. Holiness is not attained nor retained by retirement from the world, but by ministering to it, by giving ourselves.

PROPHET OR PRIEST

Among Baptists and most Protestants in this country the minister in religion who has the oversight of a congregation is commonly called a preacher. This is not true of Catholics, nor Episcopalians, but among them the official designation is priest. We are too much in the habit of using words carelessly, or of thinking that there is no special significance or distinction. We think, if we do not say, "O what's the difference any way; what's in a word; they all mean the same thing; some use one word, some another, but they all come to the same thing in the end". Slovenly use of words is an expression of slovenly thinking, or due to no thinking at all; and will lead to slovenliness in everything else, religion included.

It is a part of this carelessness in the use of words that is responsible for the fact that our word priest is in its origin identical with the word preacher, both being by different routes derived from the same word, or one who predicts. This Latin word is also practically identical with our word prophet, which is a Greek word meaning either to predict or to speak for and in behalf of another. More exactly a prophet is one who speaks for God to the people. He derives his office and his message from God, and speaks under the moving power of the Spirit of God. Holy men of old spoke and wrote as they were borne along by the Spirit of God.

What concerns us now is as to whether the present day minister of religion is a prophet or a priest, or whether he is either one or both of them. The answer to this will determine absolutely the nature of your religion. It will determine whether it is what is called evangelical or what is called sacramentarian. In the judgment of the writer it goes down to the heart of the whole question of religion and determines whether it is the Christian religion, or Jewish

or some counterfeit article. Is the man who stands before you a prophet or a priest? Does he bring you God's message; or does he substitute for you, taking your place and approach to God in your stead?

As has been said, on one side stand Romanists and Episcopalians; on the other stand Baptists and most Protestants. The Methodists can be generally reckoned among Protestants, though they retain the Episcopal name and character, and they still speak of a certain place in the church as the "altar", retaining the name of the place where Roman Catholics offer the sacrifice of the mass, though the mass itself is not there. It may be a case of—

"You may break, you may shatter the vase if you will,
But the scent of the contents will linger there still."

Now Baptists take their place squarely on the New Testament doctrine that every believer in Christ, every person who is truly a Christian is also a priest. Peter says of the people to whom he is writing, "Ye are a holy nation, a royal priesthood". Every one of them is a priest before God. In the olden days, the Holy Spirit came upon select persons to qualify them for the priesthood. But Peter said things had changed on the day of Pentecost and the scripture was fulfilled which said, "It shall come to pass in those days that I will pour out my Spirit upon all flesh". There is no distinction.

The conception that one man has right of access to God more than another is utterly abhorrent to the New Testament and is contradicted by every Christian experience. To a man who knows God it is an impertinence and a hindrance for any one to proffer his services as priest or intermediary. There is one God and one mediator between God and man, the man Christ Jesus. The conceptions of orders or ranks among Christians is utterly destructive of the fundamental spirit of Christianity. We are to call no man Lord, or Father, or Teacher in the sense that he has any privilege or right or exclusive knowledge to which we are not entitled.

But it is not sufficient to adopt this negative position with reference to the priesthood. It is obligatory upon our preachers that they should be genuine prophets of God, that they should speak for him, speaking His word and in His Spirit. Preachers must preach, must preach with a great purpose and a great passion. No man has a right to go into the pulpit without a great message, a vital message, a life giving message. This is the highest office on earth and the man who is unfaithful to it or in it assumes a fearful responsibility and invites a fearful judgment.

More than this he endangers the religion of Jesus Christ and allows souls to wander away into the darkness of sacramentalism. Where the prophet's message is weak, the priestly function succeeds it. The priest and the altar and the ritual come in to grow up like weeds where the truth is not preached in purity and power and passion. Who is responsible for sacramentalism and for people wandering away to it if not the preacher who does not preach.

Dr. Paul V. Bomar has resigned as President of Judson College in Alabama after several years of strenuous and successful service.

The Baptist and Reflector of Tennessee says that graduates of Tennessee High Schools made the best records in college last year of any Southern state, and that those from Mississippi made the lowest. If this is so, then somebody ought to be fired—with a better ambition. We do not know how this matter is figured out, but there's a figurehead somewhere, to whom we wish to call our school men's attention. For pity's sake let's do something to remove this scandal. Think of being behind Tennessee in anything that's good! What's the matter with our school teachers?

Convention Board Department

R. B. Gunter, Corresponding Secretary

"A LONG STRIDE"

According to our way of thinking, one of the longest strides made by Southern Baptists was made at the last session of the Southern Baptist Convention, when, upon recommendation of the Conservation Commission it was decided to ask all the states to send a Budget Representative to Nashville for several days study during the latter part of June. This Committee is to study the Church Financial Budget plan for the whole South. The Committee will work out definite plans, which plans will be submitted to the Baptist Churches of the South for their consideration.

Mississippi was one of the pioneers in this Budget work. We had made a good start when the 75 Million Campaign was launched, but during the past three and a half years we have lost step in the budget work. We have seen, as all the other states have, the importance of the budget plan. Texas, one of the states which opposed it while Mississippi was advocating it so strongly, is now advocating it very strongly. They have even employed a Budget Man for full time. Three or four other states have done this. If the South will work this Budget plan intensively and extensively for a number of years, stressing the Tithe as a minimum amount of contributions, we shall see the day when Campaigns will be unnecessary and when Boards shall not find it necessary to borrow large sums of money in order to meet their years work.

We earnestly desire that Baptist churches of Mississippi will take the lead in this great advance movement. We have been pioneers in many great movements, now in this, the greatest, let us be the first to reach the goal.

WITHOUT CREDIT

Another step which we shall doubtless take will be to give as individuals, without any thought of credit. Our Sunday Schools, B. Y. P. U.'s, W. M. U.'s, and all other Auxiliary departments of the church should consider themselves to be made up of individual members of the church with no desire for ostentation or for separate credits, but simply to consider themselves as belonging to one great team, the church, whose aim it is to magnify the church. We should all be magnanimous enough as church members to work without any desire for special distinction, awards or display, but simply to have part in the great cause of Christ. Let the individual and let the various organizations of the churches be lost when it comes to awarding praise in the one great divinely constituted organization, the church.

BAPTIST RECORD REVIVAL MEETINGS

One of the important factors in our revival meetings throughout the summer should be the increasing of the circulation of the Baptist Record in every meeting. Strong effort should be put forth to put the Baptist Record into every home. If put into every home it will go for \$1.50 to each subscriber. Otherwise it will be \$2.00. Please bear in mind that a reading people is a heeding people and a leading people.

TITHING

We will do well also to stress Tithing as a basis for our contributions for Kingdom enterprises. Mr. Roger W. Babson, on Tithing, says this: "If the Tithing process were in operation it would give the churches of this country an income amounting to about \$4,000,000,000 a year. These figures seem very extraordinary, but on checking them up no flaws can be found. The facts are that the church people of the country are giving less than one per cent of their income to church and missionary work. If this were

increased to ten per cent, wonderful results could eventually come to pass. The church could come into its own in a great big way that heretofore it has been able only to talk about." Let us bring it up to one tenth and thereby change conditions in general, the weevil, the weather, wars, and all the worries.

JUNE 3RD ECHOES

Hon. J. L. McMillan, of Carthage, has favored us with a program for our Prayer service which was recommended by the Southern Baptist Convention. It is a very strong program and he says

Rev. D. A. McCall, of Lyon, makes an interesting report of that day in his association. He says they held a service in all fields except one and planned that for the following Sunday. They used three teams of laymen. He says such expressions as these were heard on all sides: "One having paid half of the pledge resolving to pay the other half." "Another behind with the whole pledge of \$500 pledging to borrow the money and pay right away." "Another saying he was up with his and that the next year he was going to give a sum equal to his pledge for the whole Campaign." "Another pledging a goodly sum to be paid this year." "Still others saying they were going home and write the Treasurer out a check at once and one saying he was going to figure at once on what he owed and pay all."

THE SOUTH MISSISSIPPI ASSEMBLY

You will note by the advertisement elsewhere in the Record that the usual date—the last week in July, 22nd to 28th—has been set aside this year for the Assembly. This has been the Assembly date for many years, and nothing preventing will be for many years to come, as this splendid work that we do each summer is so much a part of Baptist activities that no one would think of giving it up.

The same place also, The Mississippi Woman's College, will be the scene of meeting. Here, the students and visitors will find excellent board and lodging with the splendid conveniences of a most modern dormitory, at the modest sums of \$1.25 and \$1.50 per day. It is one of the coolest and most delightful spots in Mississippi in the summer time, and always, those that come to the Assembly go away very much refreshed physically, socially, mentally and spiritually. When I notice each season how very much everybody enjoys the Assembly and all of its good things I wonder why all the Baptists don't come.

You can get, in the way of training here, complete courses in Junior, Intermediate and Senior B. Y. P. U. work, many courses in Sunday School work, and courses in all the phases of W. M. U. work. Experts from other boards and states and all of the field forces of Mississippi will be the leaders and teachers. If you desire to get expert training remember the above dates and place. All these courses are without cost to any one, but each one is WORTH a great deal.

The music and all of the musical activities will be under the leadership of Prof. I. E. Reynolds and Mrs. I. E. Reynolds of Fort Worth, Texas, and this one point of information will no doubt bring many visitors.

Dr. A. C. Davidson of Livingston, Ala., formerly President of Georgetown College, and one time pastor of Southside Baptist Church, Birmingham, Ala., will conduct the Sunset Services. In his wonderful way Dr. Davidson makes each one of these services stand out in your memory a long time.

One of the inspirational preachers and lecturers will be Dr. W. F. Powell, pastor of the

First Baptist Church, Nashville, Tenn. This is all of the information needed for anyone who attended the State S. S. and B. Y. P. U. Convention at Columbus. Whoever doesn't hear Dr. Powell while he is in Mississippi misses a wonderful opportunity and a rare treat.

Another wonderful man in many ways and one of the greatest Baptists in the world will also be present in the person of Dr. F. A. Agar of New York City. He is the efficiency man of the Northern Baptist Convention, and the same speaker who so stirred the Southern Baptist Conventions at Chattanooga and Jacksonville. Every preacher in Mississippi would do well to hear him if at all possible.

Delegations of S. S., W. M. U., and B. Y. P. U. workers from all of the churches are wanted at the Assembly. You will do well to be getting ready now. Whoever comes will be glad. I can promise that without any fear whatsoever of seeing you go away disappointed.

E. G. HIGHTOWER,
Assembly Director of Publicity

Pastor R. L. Wallace begins a meeting at Pelahatchie Sunday with Brother Madison Flowers assisting.

The next Southern Baptist Convention goes to Atlanta; the Northern Convention will be held in Milwaukee.

Prohibition Enforcement Officer Haynes reports that during the Shriners convention in Washington, the arrests for drunkenness were fifty per cent below normal.

Brig. Gen. Henry M. Robert, the author of the famous Roberts' Rules of Order, died recently at Oswego, N. Y. He was a Baptist and a brother of Dr. J. C. Robert of Centerville, Miss.

On account of the migration of many Negroes to the northern states, Northern Baptists have established what they call Christian centers in Pittsburgh, Cleveland, Detroit and Chicago.

Rev. T. G. Ward of Leake county passed from his earthly to his heavenly home last week. He had preached in every church in his association and was pastor of most of them. A truly faithful servant of God and a good minister of Jesus Christ.

You have been reading about Chinese bandits: Missionary John Lake says that he and his wife once fell into the hands of Chinese pirates. He told them about Jesus, and their chief not only set them at liberty but promised the missionaries armed protection if they should come his way again.

Baptist membership in New Orleans has increased over 150 per cent and the contributions from the churches have increased more than 400 per cent since the establishment there five years ago of the Baptist Bible Institute, according to the annual report of President B. H. DeMent of that institution.

Pastor J. L. Hughes writes: Rev. H. Boyce Taylor of Murry, Ky., is to assist in the meeting at Bay Springs beginning June 27th and running to July 6th. We feel that this is a great opportunity for our church. We hope the surrounding community will come and hear this great preacher. We ask God's people to pray for this meeting.

Mrs. Compere, writing in the Baptist Advance of Arkansas, pleads that the W. M. U. Convention be held at a different time from the Southern Baptist Convention. She says the leading women in the W. M. U. work cannot afford to miss the meeting of the great convention of which they are a part. She also thinks it inconsistent for them to expect to be placed on the boards and committees of a convention which they do not attend; and that it is better to have no convention of their own at all than miss the Southern Baptist Convention.

THE PASTOR AND HIS MESSAGE

By Eldridge B. Hatcher

Every sermon gives forth two messages—the message of words and the message of personality, and these two messages should be the same.

What is that message? I answer in one word—Christ. Must I stop to prove this? Christ commanded the apostles to bear witness of him. Peter and Stephen preached Christ before the Jerusalem public. Philip, in addressing the Eucharist, preached unto him Jesus. What says Paul? He is writing about Christ and says "whom we preach". He declares he preaches Christ, not something about Christ, but Christ himself.

Of course the preacher must present the facts of Christ and these he must gather from the Old Testament and the New. In the Old Testament Moses wrote of him and to him give all the prophets witness. The New Testament is his picture and his story and of the Bible as a whole is the center. Yes, let the preacher gather the facts of Christ from the Bible, but preaching Christ means more than presenting facts. It means more than mere Bible exposition about him. It must have in it Christ himself and this can be only through the preacher's personality.

"But", says some one, "does not the Bible command us to preach the word?" Certainly. The apostles gave themselves to the ministry of the word and Paul enjoined upon Timothy that he should "preach the word".

Does this, then, mean two messages,—Christ and the word? Let us recall the opening verses of the New Testament: "In the beginning was the word and the word was with God and the word was God. . . . and the word became flesh and dwelt among us". There the "word" refers to Christ. Christ was God's word and this word became flesh—for God who in former times spoke to us through the prophets hath in the later times spoken through His Son. Christ, then, is the word through which God hath spoken. Preaching God's word, therefore, is preaching Christ.

But does this preaching Christ, and Christ only, put the preacher within a narrow circle of subjects? No, it presents infinite variety, for Christ is the center of all things. On a famous bridge over an Austrian river are twelve statues of Christ representing him in his varied qualities—the many-sided Christ, and the preacher who makes Jesus the center of his solar system will live as large a charter as the wind for his range of subjects. He may present Christ as to his person, his teachings and word; Christ as prophet and priest—but how vain to attempt to unroll the long panorama of Christ's characteristics and relationships. As every road in England, if followed in the right direction, will lead to London, every fact in nature, in the Bible and in human nature will, if traced out, lead to Christ. Some one has written out a partial list of the characteristics of Christ. I quote some of them: To the architect Christ is the chief corner stone; to the astronomer he is the sun of righteousness; to the banker the living bread; to the banker, the hidden treasure; to the biologist, the life; to the builder, the sure foundation; to the carpenter, the door; to the doctor, the great physician; to the educator, the great teacher; to the farmer, the Lord of the harvest; to the florist, the Rose of Sharon and the Lily of the Valley; to the geologist, the Rock of Ages; to the horticulturist, the true vine; to the jeweler, the pearl of great price; to the sculptor, the living stone; to the servant, the good master, and to the sinner he is the Lamb of God that taketh away the sin of the world. And these are only a few. Having such a vast field of subjects, let the pastor avail himself of it and lead his people over as wide a range of truth, with as rich a variety of message, as possible.

But let me emphasize. Our sacred business is present Christ. We know what it means for one person to present another to an audience. We must present Christ. We must. How dare we enter the pulpit with any lower aim? It

matters not how captivating the sermon. What is our audience thinking about when the sermon closes? What have they gotten? Christ? Oh, not, that the name Christ must be in every discourse, but He must be in it. We may be discussing some practical truth regarding daily living but it must be his truth and must have in it the living Christ.

What do we mean by the statement that the preacher's message must be Christ? Hear these words of Paul: "But when it pleased God, who separated me from my mother's womb and called me by his grace, to reveal his son in me that I might preach him"—stop there. Note the words "to reveal his Son in me that I might preach him". A wonderful statement! There you have Paul's message "that I might preach him". The words preceding that clause are startling—"to reveal his Son in me". Read now the two portions together "to reveal his son in me that (or, "in order") I might preach him". Paul is declaring—and every preacher should deeply ponder the utterance—that in order for him to preach Christ, Christ first had to be revealed, or unveiled, in him. Dr. S. J. Porter makes a striking comment on this passage. He says, "The word 'reveal' (apokalupsai) means to open the calyx as of a flowering bud so as to disclose the petals within. The calyx leaves, or sepals, of a rose, on opening turn back around the stem and are soon completely hidden by the unfolding petals. Paul's life and career were but the outer foliage within whose folds Christ was to be formed. . . . As the calyx holds the embryonic rose, so Paul envelops Christ within himself, and with him to preach was to allow Christ to blossom out from the self yielding life of a preacher."

Put with the above passage Paul's other statement, "I live, yet not I but Christ liveth in me", that is, "Christ alive within me dominating me so completely that it is not I that live but Christ who has complete possession of me". When such a Christ-dominated soul as Paul preached, of course he gave forth the living Christ,—not simply in words but through his Christ-possessed personality.

Out on the seashore lay a stone which would turn to gold everything, except human flesh, which it touched. Eagerly one day a man set to work searching the rocks on the beach, continuing his search until late at night, touching his belt with each stone to test it and then flinging it into the ocean to pick up another. Weary he went to his room that night, disheartened over his failure, when lo, he discovered that his belt was all gold and then he realized that he had actually had the magic stone in his hands without knowing it and had flung it into the sea. Multitudes of preachers are doing the same.

The old preacher who prayed that the Lord would give him neither poverty nor riches, especially poverty, probably belonged to the same fraternity that a brother preacher did who would borrow from his deacon a dollar before ascending the pulpit, and pay it back each time after the sermon and, when questioned as to his act, replied that he could always preach better when he could feel money in his pocket. But the preacher may have in his pockets diamonds rare and have his brain packed with Bible lore about Christ and yet never, in the Bible sense, preach Christ. The Jews knew their Bible in all its words but they could not see Christ in it and they slew him when he came. Even the apostles, with the scriptures at their fingers end, were helpless to preach Christ and had to tarry. The preacher by his discussion of texts or topics may convey rich information about Christ, may offer splendid suggestions and set going many noble trains of thought. He may stand admired as a skillful Bible expositor in the things of Christ. That is good—far higher than many preachers reach,—and yet he may do all this and yet lack the one thing needful in the Christ-proclaiming, Christ presenting preacher.

But what a pitiable sight it is when the preacher preaches himself instead of Christ. Here is the rock on which so many sermons are wrecked,

the words of the preacher proclaiming Christ, while the personality of the preacher, proclaims the self conscious preacher. It is then a dead affair, and reminds us of the scene described in Coleridge's Ancient Mariner of the ship with its dead men:

The very deep did rot
Alas, that ever this should be;
Yea, slimy things did crawl with legs
Upon the slimy sea.

Coleridge describes the ship being in charge of the dead men, the bodies of the dead men being inspired so that the ship moved on with dead men each standing at his post:

The helmismen steered, the ship moved on
Yet never a breeze upblew.
The mariners all 'gan work the ropes,
Where they were wont to do;
They raised their limbs like lifeless tools.
We were a ghastly crew.

The body of my brother's son
Stood by me, knee to knee.
The body and I pulled at one rope
But he said nought to me.

Deadness!—but not such deadness as that of the sermon in which the preacher's words preach Christ, while, alas, his personality blocks the way. "We preach not ourselves", said Paul, "but Christ Jesus".

"But", says some one, "the preacher's personality can not be hid. Yea, is the chief factor in the sermon". True, but he can let his personality be dominated by Christ, and, like Paul, he can let Christ be unveiled in him and through his personality.

It is not enough that the preacher live an upright, moral life—one that will not belie his words—although this of course is essential—but his life must positively reveal Christ. The carbon of his own personality must be lost in the electric blaze. The day was a gloomy one, said a writer, but Phillips Brooks walked down the street and all was bright. It was Christ in Phillips Brooks that lighted that street as he walked and that spoke in the wondrous sermons that he preached. Christ came to show the father. It is our work to show Christ—to show him in our preaching. "Let us go down the street and preach now", said a monk to his young student after their lesson about Christ, and on they walked amid children and grown people and as they turned back towards the monastery the youth asked, "When shall we begin preaching?" and the monk replied, "We have been preaching all the way". If the preacher can only be what the heathen said of Adoniram Judson as he walked, "There goes the Jesus Christ man"—ah, he will be a preacher indeed. This is pre-eminently true of him as he stands in the pulpit, with an audience in front who have come to hear him.

People know when the preacher is giving them the living Christ. King Solomon, it is said, was presented by the Queen of Sheba with two bouquets of flowers, apparently alike and she challenged him to detect the real from the artificial. He commanded that the windows be opened, when in swarmed the bees, making straight for the real flowers.

Two things the preacher must have if he would preach the living Christ. First, a soul with a capacity for conviction. Most preaching moves simply in the intellectual realm discussing principles and facts which have never passed into the soul and become burning convictions—convictions, not which the speaker holds, but which hold and overmaster him—convictions which like a storm seek to burst their bounds. That is the first essential. Some preachers hold all truth lightly and handle it with dainty fingers. They can never give a living message.

(Continued next week)

THE CHURCH SCHOOL OF MISSIONS

By J. Marcus Kester,

Educational Secretary, Foreign Mission Board,
Richmond, Virginia

At the recent meeting of the Southern Baptist Convention, the Church School of Missions was recommended as a practical means of spreading missionary information and creating greater enthusiasm for Kingdom work. The Woman's Missionary Union adopted the recommendation in their Workers Council which met on May 21st. In order that the idea may be more fully understood this article is written.

What the School of Missions Is

The Church School of Missions is the whole church organized into graded classes for the purpose of studying missions. The plan of grading is similar to the graded Sunday School and, also to that now used in the organizations of the W. M. U. for mission study. The classes study the books best suited to their age and need. In every case, there ought to be three classes, one for adults, one for young people, and one for the boys and girls. In most cases there ought to be more than three classes; for the men and women in the adult and senior grades ought to be in separate classes.

The time of meeting and the number of meetings per week will have to be decided by the local church. In most cases, the school meets one night each week for a period long enough to complete the books studied, ordinarily six to eight weeks. Often the time of the regular Mid-Week Prayer meeting is used for the school. Instead of hindering it has been found to give new life to the prayer meeting. The program of a session usually begins with a period of devotional worship lasting some fifteen minutes. The people then separate into the various classes for a forty-five minute period of study and recitation. After the class period, the members of the school re-assemble for a closing period of inspirational worship. Of course, some other hour than that of the Prayer Meeting may be used, and the churches may intensify the study, having more than one meeting per week, or more than one class per night with supper served between class periods.

How to Set Up the School in a Local Church

First of all some one must get the matter in mind and heart. The person, or persons, interested should study the proposed plans carefully and seek the co-operation of the pastor and leaders of the church. If there is any person or committee charged with the task of missionary education for the church, these should be conferred with at once. Then the matter should be brought definitely before the whole church, and some one charged with the duty of directing the school. A special committee, composed of representatives of the various organizations of the church and elected by the organizations, might well be chosen to co-operate with the director in selecting the teachers, the courses to be studied, and the time for the school.

The director, the special committee, and the teachers should meet together a number of times for prayer and to outline definite plans and aims for the school. Special effort should be put forth to enroll as far as possible every member of the church for the school. In so far as the school fails to reach every member just so far has it failed to reach its possibilities.

Publicity should be given to the plans and aims for the school. Emphasis should be placed upon the urgent need for missionary information on the part of every member of the church. Frequent announcement should be made from the pulpit, in the Sunday School, and in the W. M. U. organizations of the church. Suitable posters should be placed in conspicuous places in and outside the church building.

Advantages of the School of Missions

The Church School of Missions presents many possibilities and opportunities to the church. In the first place it will give the whole church a greater vision and a keener realization of its main mission—to give the Gospel to all the world.

About all the mission study that has been done in our churches has been done by the women and girls. What they have done has been of great service. But it is as important for one Christian to know the missionary needs of the world as for another. The men have not been reached with mission study, and this has greatly hindered the work of missions. The men have failed to study missions not because they are not interested, but because no definite effort has been put forth to enlist them. The Church School of Missions is for the entire church membership, and so will give the men a chance to acquaint themselves with the greatest work of the church.

The School will also create a missionary atmosphere within the church. Just as an army must have a certain morale in order to do its best fighting, so the Church must have a missionary atmosphere in order to do its best service for the Lord. There must be information and impression before there can be inspiration and expression.

The School of Missions will unify the work of missionary education in the church. The women can study the special courses offered by the Woman's Missionary Union, and so get their certificates, seals, and awards as before, and also will be able to reach a larger number of women and girls. The men and boys will have an opportunity to study missions in any special fields in which they are interested, and thus become intelligent as to the great onward movements of the Kingdom of God in the world. In this way the entire church will become unified in its endeavor to bring in the Kingdom.

It is needless to say that the School of Missions will give to the pastor a very great opportunity to make his people intelligent in the work of the Kingdom, and also to apply the plain and powerful teaching of the Scripture about missions, and also about profession and practice. Hence the pastor will co-operate and lead in the work in every possible way to make it a success.

The Courses to Be Studied

The selectoin of courses to be studied will have to be worked out by the local church. Some classes will want to study one book, and others will want to study other books. It would, therefore, be unwise to attempt to give an outline of courses in this article. The writer is preparing a folder on the Church School of Missions which will contain a suggested course of study for all ages and grades, and for men, women, young people, and boys and girls. This folder and any other information concerning the school may be had upon request to the Educational Department, Foreign Mission Board, Richmond, Virginia.

The Church School of Missions has been tried in various sections of our country in churches large and small, and where consecrated and enthusiastic leaders willing to put their best efforts into the plan have found the results have been gratifying. It is hoped that the School may have a wide testing and great success among the churches of the Southern Baptist Convention.

W. M. U.

NUMBER 1

"A Dollar each quarter,
From each Mother and Daughter".

This is our slogan for this fiscal year. Will you not PLEDGE to your Conscience that this message appearing here each week will reach EACH Mother and Daughter who is a member of your Church, in so far as you are able to carry out this pledge?

And what does this pledge mean?

First of all it means that in so far as we, under God, are able, we will be faithful to the Causes for which the Campaign stands.

1—If you have made a pledge, and have met it, give this extra Dollar each quarter as a thank

offering for having been able to meet that pledge.

2—If you have made a pledge and have not been able to meet it give this Dollar each quarter, on that pledge, with the earnest prayer to God to help you meet the entire pledge.

3—If you have not yet made a pledge, give this Dollar each quarter to prove to God that you do love Him and His Work; which is represented in the Campaign.

This message will be different each week. It will be short. It will be intended largely for the woman who never reads the Baptist Record. Hence it will depend upon YOU to get the message to her. Will not YOU then, at each church service, each Sunday School, each B. Y. P. U. Meeting, each Rally, greet your sisters with the above slogan,—and then take time to explain it? You see it is that dear "Silent Sister" that we are wanting to allow a part in this, the Biggest Thing of this day. In years to come we shall be so thankful that we had a part; that we helped others to have a part.

A GOOD REPORT

As the women of the State have been giving the scholarships at Woman's College for several years now, I feel sure that they will be wanting to see some results of their labors. Three (3) girls have graduated by the help of this fund. One of them taught last session in the public schools in New Orleans and has done splendid work. Another one assisted teaching English in Woman's College last session and will go to Training School in September. Still another finished in Home Science and will teach this subject next session. All of these girls have worked to pay a part of their way. We will have four (4) fine girls that the W. M. U. will aid to the extent of one hundred dollars (\$100.00) each the coming session.

With best wishes, I am,

Yours sincerely,

MRS. J. L. JOHNSON.

(Continued from last week)

As we look upon the building of our hands we may call it good and rejoice. Yet as we look more closely we can see that again there are weak places in the walls, that many parts of our walls are rough and stained and again in every part of the wall there are stones missing that mar the beauty and the symmetry of the whole. Some of us may not have wrought as well as we should, some have not wrought at all.

All our women do not yet hold fast to their loyalty to God, to their highest ideal wherever the drift of tides, beyond their control, bears them. Far too many do not yet make the line that divides them from those who are not serving their Lord as clear as perhaps it should be.

Many of our missionary society members do not feel themselves as neglectful if their children fail to attend the Sunbeam Band, the G. A. or the R. A. as if they failed to attend the Sunday School.

The children do not yet go to these societies as eagerly as they might.

We have not yet given missionary education its rightful place in the lives of our young people. There are yet thousands of churches without any department of missionary training either for women or young people.

Soul winning and enlistment have not yet become the principal activities of those who engage in personal service.

The fact that the tithe is the Lord's is not yet recognized even among many of our active members as the one and only basis of giving to the Lord's cause.

The Campaign has brought to us many problems that have caused us fret and worry, that have discouraged many of us and at times the task has seemed as though it might prove a burden that would crush rather than as wings to lift us to heights unrealized.

Though "Laborers together with God" too often have we sought to build on this palace of ours without His co-operation. We have not studied

His specifications in the Book He has given us not always gone to Him for the strength and guidance we needed. "See thou make all things according to the plan which was shown thee in the mount" is a caution as true and needful for us as it was for Moses.

There is no wonder that, as we have builded, we have at times had cause for worry, have made mistakes, have not always wrought joyously and well. With acknowledgments to Robert J. Burdette: Yesterday with its deeds of strength and of weakness, with its joys and worries, with its successes and failures has passed beyond the reach of our recall. All that it holds of our work is in the hands of Almighty Love, that can give strength for weakness, the garment of praise for the spirit of heaviness, that can make the wrong things right. Save for the beautiful memories sweet and tender that linger like perfume in the heart of the day that is gone, save for the experiences that have weakened or strengthened we now have nothing to do with yesterday. It was over. It is God's.

Tomorrow—

But what of the morrow? Last year it was my privilege to discuss with you W. M. U. plans past and present. You will recall in this review I called your attention to the fact that certain varied methods had served their day and had been superseded by others, that many of our plans had stood the test of years and yet seemed indispensable to our work while there are some that may need to be modified so as to adapt them to the needs of the work in the future. My purpose for making such a review was that you might be induced to study all W. M. U. plans and methods carefully and prayerfully during the period intervening between that time and the close of the Campaign. It was my hope that at this meeting you might be prepared to discuss our future policies so as to be of the greatest possible help to those who in all probability will serve with a committee from the Convention to map out plans for the future.

The Conservation Commission voted last summer to recommend to the Convention at this session that a large committee be appointed for this purpose and, if the recommendation be adopted, there will be representatives from the Woman's Missionary Union on that committee whose responsibility will be to look out for the best interests of the Union and to try to see to it that Southern Baptist women have the opportunity, through the Union, to render the greatest service possible to the denomination and to the cause of Christ. You will see from the program in your hands that there is a time assigned on Friday afternoon when the opportunity will be given for a free discussion of the subjects listed under the head—Open Forum. Opportunity will be given for the discussion of our various plans throughout the meeting, as you will note from your program. With this reference to the thoughts of a year in their relation to this year, I take occasion to call your attention to the fact that the threshold of the Modern Missionary Movement there stood two great figures—John Wesley and William Carey. At Aldersgate Street, we are told, the vision of the King in His beauty shined upon John Wesley who in the great Methodist revival in the eighteenth century rose up and expressed upon the English people that vision of the King which had stirred his soul. Upon the sensitive soul of William Carey there broke the startling vision of a world in peril, and he rose up to impress on the people the vision of the continents in need of a Saviour. The King, the Continents must be in our thinking as we plan.

First God then the World.
Laborers together with God"

"God is your partner make your plans large". The whole wide world with its restless millions waits yet to be conquered. Countless numbers in our own land are yet without the light. We are needing the thousands of unenlisted women and young people now in our churches with fresh ideas and new zeal to help us build if the

superstructure is to prove worthy of the foundation that is laid. We must plan to "Build like Giants".

No effort is made to unfold the plans of tomorrow nor shall I attempt to prophesy other than to say that all the truest lives have yet to be lived, that all the most heroic exploits have yet to be achieved. We must gird up our loins for the heroic enterprises and be ready for the new day. We must not, however, allow the burdens and the tasks of tomorrow to affect our work of today.

Again Mr. Burdette helps us as we think of tomorrow: Tomorrow with its possibilities and its burdens, tomorrow with its successes and its failures, its large promise and poor performance, its adversities is as far beyond our mastery as its sister, Yesterday. It will dawn but as yet we have no possession of that unborn day of grace. It is in the safe keeping of that Infinite Love that holds for us the treasure of yesterday. It is God's. It will be ours.

These are God's days. We leave them with Him.

Today—

There is left for us but one day. This is our day—nay, rather it is God's and ours for we labor together with God. Let us look upon the time between this meeting and December, 1924, as "Today", the time between the thirty-five years of building just closed and the time when enlarged plans and new specifications will be in our hands.

Four years ago the Baptist 75 Million Campaign brought to us the opportunity to assume a task worthy the strength of giants. We recognized our opportunity and assumed the responsibility. We entered into this phase of building with rejoicing and at our first annual meeting after the work was begun, we rejoiced greatly and sang praises unto Jehovah. We looked upon our work and found it good. I wonder if there ever was a time in our history when we more truly put our W. M. U. watchword into practice than in those first few months of the Campaign. I wonder if there was ever a time when Southern Baptists more completely recognized God as a partner. It seemed as though the world war had brought home to us as never before the meaning of the atonement, the wonder of the best being laid on the altar that the weak and defenseless might live and prosper. Sacrifice and service took on a new meaning. It seemed as though we might have been on a Mount of Transfiguration and caught a vision of the King in His glory, of the continents in their vastness and of the people in their need. We had made our plans large. We had begun to build mightily. Many have been loyal to the vision and great things have been accomplished—more than ever before in the history of our work; I do not need to dwell on what has been accomplished. You know the story. You likewise know that the mists in the Valley of Endeavor obscured the vision for some and the work has been hindered. What has been done has been done. We cannot do the work of yesterday. But today is ours. We can make the impossible of yesterday the possible of today. It is a gigantic task and must be finished and should be finished in a way worthy of the beginning, worthy of the vision that inspired it.

You will note that I have just said that the Woman's Missionary Union assumed the responsibility when the task was undertaken. I said this because I would have you understand that the Union was not apportioned any amount by any committee or commission of the Convention. I would have you know also that this amount was no mere guess on the part of your Executive Committee nor was this amount decided upon because it was one-fifth of \$75,000,000. The sum of \$15,000,000 was arrived at by careful computation. The amount that the women and young people of the W. M. U. had given to all objects included in the Campaign the year previous to the beginning of the Campaign was taken as the basis. The Standard of Excellence at that time required a ten per cent increase in gifts over the year before. Consequently we added to the amount

just mentioned a ten per cent increase over each year for five successive years. Then we doubled that amount, for in the special effort following the Jubilate the women of the Union just about doubled their gifts to the objects then reported to W. M. U. auxiliary to S. B. C. This did not work down to the last dollar and cent, but it approximated \$15,000,000. We have proof that, in thus calculating the strength of the Union, we were correct. On December 1, 1922, after three-fifths of the time had elapsed since the pledges had been made, the Woman's Missionary Union reported having paid in over \$9,000,000 or more than three-fifths of \$15,000,000. To my mind this proves conclusively the value of all our societies seeing to it that they are given credit on their state's books for money given by the members or by others through the society. By this means we can always know, at least approximately, what financial part the Union can take in any forward movement.

There is another reason why the matter of credits is so important just now. I have never doubted that the women would measure up to the pledge of \$15,000,000 made by the Executive Committee for the Union. But that is not enough. We must make every possible effort to measure up to the sum total pledged individually. Because of our exaltation and enthusiasm, pledges amounting to more than \$22,000,000 were reported from the various states. Now if we are to come anywhere near being able to report that amount given by December, 1924, there are some things that must be done, namely:

Gifts from not a single society must fail to be credited to W. M. U.

No opportunity must be lost to secure new pledges in the time we call Today.

Every woman must pay her own pledge and some may have to pay the pledge of others.

We know that much has been given our women for which the Union has not received due credit and therefore every effort must be made whereby all societies may be helped to work out this problem.

Large numbers of women and young people have come into our churches and they should be enlisted in this work in a great way.

When new societies are organized one of the first pieces of work should be that of making a canvass of the members for pledges to the Campaign.

Associational officers should try to plan so that in churches where there is no society women who have pledged to the campaign may send their gifts through channels such that the state W. M. U. may receive credit.

Boys and girls who have grown to young manhood and young womanhood must be shown their larger responsibility.

Stewardship must be stressed as never before so that our women may measure up to their full responsibility.

Each object with its special appeal must be constantly kept before the people. Let us not talk Campaign and pledges alone. Let us talk Foreign Missions, Home Missions, State Missions, Christian Education, Ministerial Relief, Orphanages, Hospitals, with all the fervor of a devout conviction re-enforced by every bit of information and by all the personal appeal we can muster.

Never in all our work let us lose sight of the fact that the Campaign is not an end in itself but a means unto the end that God may be glorified and that the world may be drawn closer to the heart of Christ.

This is our task Today.

May this portion of our palace wall be strong and may it shine like precious stones.

"Expect great things from God; attempt great things for God".

"Even as thy day so shall thy strength be."

"He that hath wrought us for this very thing is God".

Pastor J. E. Cranford was assisted in a meeting at Ovette by Rev. Bryan Cimmmons. There were six additions, four for baptism.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

Fifth District B. Y. P. U. Convention Meets at Lumberton

The meeting of the Fifth District B. Y. P. U. Convention will be held at Lumberton June 19th and 20th. A very interesting program has been arranged, which includes addresses by Dr. G. H. Crutcher of the Baptist Bible Institute at New Orleans, Mr. E. E. Lee of Dallas, Texas, and Prof. W. Jacobs of the Mississippi Industrial School at Columbia. Conferences will be held by Miss Sallie Payne Morgan and Brother Auber J. Wilds of Oxford.

The people of Lumberton are sparing no efforts in making this the greatest convention this district has ever had. They especially urge all the young people of this district to attend, that the great help and inspiration which they so need might come to them. The young people of today are the citizens of tomorrow and unless they have such training as the B. Y. P. U. and these conventions afford, we will have no William J. Bryans and no Woodrow Wilsons.

Encourage your B. Y. P. U. to bring all of its members. They will be of more value to the Union after having attended this convention. Lumberton is preparing for a large number of delegates. Boost the meeting all you can. You can't speak too well of it. Lumberton knows how to "PUT THINGS OVER".

The Kosciusko B. Y. P. U. Notes

This B. Y. P. U. has been working for the past month with the extension committee. April 29th we went to Dossville to give a program and to organize a B. Y. P. U.; May 6th a few went to the Second Baptist church to organize one; May 13th, which was Mothers' Day, we had charge of the church and service hour; May 30th a big crowd went to New Hope to give a program and organize a B. Y. P. U. The B. Y. P. U. is working to get ten B. Y. P. U.'s in this county; we will soon have them at this rate.

On Mothers' Day we presented Mr. and Mrs. J. C. Maxwell a bouquet of flowers because we consider them the father and mother of our B. Y. P. U., for they are the ones who have caused it to be what it is.

DORIS SMITH,

Griffith Memorial, Jackson, Has Three to Its Credit

The Griffith Memorial church, Jackson, has recently organized three B. Y. P. U.'s, one at Johns, one at Palestine and one at Salem church. Miss Brock is the president of the B. Y. P. U. at Griffith Memorial, and the Union moves forward in a splendid way under her leadership.

McKenzie Union, Second church, Jackson, has charge of the evening preaching service.

The pastor, Dr. King, of Second church, Jackson, is leading his young people out into practical service by asking one of the Unions to have charge of the evening service on a recent Sunday. The Union under the leadership of their president, Mr. J. C. Speed, rendered the service and did it well, giving a special program in which a goodly number of the members took part.

Districts Five and Six Hold Their B. Y. P. U. Convention Next Week.

Beginning Tuesday night, the 19th and going through Wednesday night, the young people with their pastors, leaders and friends of District Five will meet in Lumberton for their annual B. Y. P. U. convention. Lumberton is looking for three hundred. Mr. Smallwood, the president of the convention, assures us that from all over the district there comes assurance that we will have three hundred in attendance. Let all in District Five take notice and be there for a blessing. Then beginning Thursday night, the 21st, and going through Friday night the young people, their pastors, leaders and friends of District Six will meet in Tylertown. Mr. Scott, the president of that convention, writes that we need not fear but that the folks are going to be there. These two conventions vie for first place in attendance and we anxiously await the test. You help make yours the best.

District B. Y. P. U. Conventions for Districts One and Two meet the following week. Watch next week's Record for announcements.

Live For Others

I gave a gift the other day,
And of it scarce I gave a thought;
But when I next heard from that gift
Bread for some poor child it had bought.

I sang a song the other day,
Of its meaning I scarce thought;
It gladdened the heart of a hungry child

Who long had pleasure sought,

The saying's old, but it is true,
"For others you should live"—
Should work, and wait, and watch,
and pray—
We all must also "give".

Give of your best possessions,
Give the love of your heart,
Give to the poor and needy—
Lift them, give them a start.

Some of you are selfish,
Some of you don't think;
We pass by the poor and needy,
Leave them alone "and they sink".

Live every day of your life, friend,
For others, and you will find,
As you go through the road of life,
It pays every one to be kind.

KATE BRELAND.

The SUNDAY SCHOOL BOARD'S



WEEKLY MESSAGE

The Physical Culture Magazine says singing improves the health—it could have included the spiritual health, too. Everybody sing.

You can't have a good meeting without good singing. Everybody sings when you use

VICTORIOUS PRAISE

IT IS a handy little song book containing a collection of songs especially adaptable for protracted meetings, assemblies and conventions.

IT HAS seventy-one songs and all of them effective. The greater number are of the "singable" class, the kind that produces gladness singing, which is always deeply inspirational.

IT WILL prove an attractive little book, and it invites you to pick it up and sing. Pages are full size, and it is published in both round and shaped note editions, Manilla binding.

Prices

Single copy, postpaid.....	\$ 0.25
Per dozen.....	2.00
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M. P. L. BERRY, President

Moorhead, Miss.,

May 7, 1923.

Dear Mr. Wilds:

As reporter of the B. Y. P. U. of this town, I wish to kindly ask you to insert this article in the official B. Y. P. U. organ of which you are editor. It relates to the departing of our beloved Baptist minister and B. Y. P. U. advisor, as has been partly expressed in the resolutions as drawn up by the resolutions committee of our B. Y. P. U. a short time ago. There is an appreciation beyond that of which words are the medium of expression and certainly words could not do justice to our appreciation of Brother Wroten in our town, Sunday School, and most of all to us in our B. Y. P. U. In this capacity Brother Wroten has been a tireless and consecrated work-

er and our hearts are burdened with sorrow and grief at his departure, but we still have spirits enough to rejoice with Winona in her good fortune that has befallen her in the coming of Brother Wroten to her community. There are men who can fill his position here, but none who can fill his place. So I have not words at my command to express true appreciation of him, but the things that I have said here in my feeble way show how we appreciate him and so it is ours to rejoice with Winona in their getting of Brother Wroten and with Brother Wroten himself in his promotion to a better field in which he can exert his talents to the utmost.

Signed, MOORHEAD SENIOR

B. Y. P. U.,

Earl Thomas, Reporter.

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The Woman's College is making application to be placed on the recommended list of Colleges in Mississippi and is complying with the necessary requirements. Her graduates will then be eligible for position in any school in the State.

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Miss Glennice Moseley of the Art Institute of Chicago and the Chicago Academy of Fine Arts is director of the growing Art Department.

Miss Willia Trotter, of the Detroit Training School and Columbia University is the head of our large and fully equipped Home Science Department.

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A large swimming pool is open under the supervision of the Athletic Director, for the greater part of the year. Regularly, each week, physical exercise is taken in the open air. Tennis, Basket Ball, Base Ball and Volley Ball and the supple games. Each student takes part in the proper individual exercise. The beautiful campus of fifty acres affords ample play grounds and courts.

There has not been a serious case of illness at the college in two years. The Mary Ross Hospital has just been opened. It is built of brick and stone, finished inside in white enamel and is fire proof in every respect. The hospital is managed by Dr. T. E. Ross, the college physician, and a corps of graduate nurses.

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Hattiesburg, Miss.

Prohibition Paragraphs

T. J. Bailey, D. D., State Supt. Anti-Saloon League

So far from a reaction against prohibition, states east and west are hitting the booze business harder than ever. Pennsylvania has just passed an enforcement law. Oklahoma has made it a felony to own a still. Bills making it murder to sell or give away liquor causing death are receiving favorable consideration in various states. Ohio has just passed two drastic bills to aid prohibition enforcement. Indiana has also enacted additional legislation, as has Colorado. Illinois is considering a law to make bootlegging punishable by from 1 to 14 years' imprisonment. Nebraska and Missouri are also favoring new prohibition legislation.

Alcohol and Industrial Efficiency

By Edgar L. Collis, M.D., Professor of Preventive Medicine, Welsh National School of Medicine.

1. Alcohol is a drug possessing energy which the body can use, but probably not for muscular work.

2. Alcohol interferes adversely with reflex acts and neuro-muscular co-ordination. The higher the concentration in which it is consumed, the more pronounced is the effect.

3. Alcoholic habits vary with industry and where most pronounced, time-keeping is more irregular.

4. Industrial accidents are increased by the consumption of alcohol even though in moderate amounts.

5. There is no evidence either experimental or practical that alcohol is advantageous to industrial efficiency and much evidence that it is harmful.

6. Prohibition in America appears to be associated with greatly improved industrial efficiency, whether measured by accident frequency, lost time or output.—Scientific Temperance Journal.

Discussing the rum ruling of the Supreme Court the New York Evening World asks: "Must prohibition make an ass of the nation?" No, but unless the editor is careful, it will even yet make an ass of The World.

"Punch" pictures President Harding as defying the waves and asserting: "I can warn spirits off the vasty deep", while Uncle Sam replies: "But will they go if you do warn them off?"

Miss Ida M. Tarbell says: "Count up all the bootleggers, the hip-pocket carriers, the lawless country club drinkers, the personal liberty agitators and their sympathizers and can you muster five per cent of the population of the United States?"

On June 1st Governor Al Smith of New York affixed his name to the bill repealing the state prohibition enforcement law. There are several things that will be said about Mr. Smith in the near future. We

must teach Governor Smith that both he and New York can not control the nation.

Prohibition agents are frequently criticised for reckless conduct or the use of poor judgment in carrying out their duties. Some of them have deserved such criticism but on the whole, considering the difficulties with which they have been confronted, it is truly remarkable that there has been so little cause for complaint.

The Association Against the Prohibition Amendment recently issued a statement that "the virtual hauling down of the Stars and Stripes on the high seas is one of the direct, practical results of prohibition." Meanwhile June and July sailings on United States Shipping Board vessels are at a premium.

The wets say that the people are drinking as much now as they ever did. Before prohibition they used to drink about 20 gallons of liquor per capita per year. At bootleg prices this would amount to nearly \$1,000 a year for every man, woman and child in the country; or on an average of about \$5,000 per family.

When the moonshiners of western Pennsylvania rebelled against the liquor tax laws, President Washington sent 15,000 soldiers and the insurrection was suppressed in short order. That was an inspiring example for the present generation to follow in dealing with liquor smuggling.

"Americans are losing sight of the original cause of prohibition," says the Washington Daily News, and it adds: "The real cause that brought prohibition was the effect of alcohol on its drinkers and their innocent bystanders. So-called pure whisky is just as much a poison as it was before prohibition went into effect."

The Yorkshire (England) Post says: "New York Overrides Prohibition; Liquor Interests Prepare to Resume Sale." The foreign press seems to consider that the New York legislature has done its best to cut the state loose from the American people. The daily Herald, of London, characterizes the legislature's action as a "revolt" and says: "New York State refuses to operate prohibition."

The Manchester Guardian says in regard to the rum smuggling: "Nor is there anything peculiarly sacred about the three-mile limit. If America chooses for this particular purpose of preventing foreign conspirators from exploiting lawlessness among Americans, to extend her territorial limit, all our inclination here will be to impede her as little as we can."

Recruit reporting to football coach: "I'm just a little stiff from bowling."

Coach: "I don't care where you are from! Get into that scrimmage!"

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W. T. LOWREY, M. A., LL. D.
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THE SIDON REVIVAL

The meeting began on Friday evening, April 13th, and closed April 14th. Except the opening and closing services of the revival, which were led by the pastor, the preaching was done by Rev. S. G. Posey, Durant, Miss.

Joining us on Monday, the 16th, to lead the song service, Rev. W. Lewis, the Methodist pastor Eden, Miss. Brother Lewis remained through the meeting and did excellent service.

Brother Posey's line of sermons were full of the fundamental teachings of God's word, very practical and constructive. His earnest and heart-to-heart manner of address wins the confidence and love of all his hearers at once. He gains their undivided and continued attention in every service. The co-operation of the people was all that could be desired. Among the results of the meeting were twenty additions to the church, nine of whom were by profession and baptism; the organization of a strong B. Y. P. U., a healthy rounding up of the 75 Million Campaign fund, and a liberal donation to the helpers in the meeting. The pastor and people are happy and hopeful. T. J. MOORE.

MERIGOLD MEETING

On the third Sunday, April the 15th, our meeting began with Rev. W. A. Jordan of New Orleans, La., doing the preaching. Brother Jordan was at his best, both physically and spiritually. He preached the Gospel in its simplicity and power. The meeting closed Friday morning of the 27th. There were thirty-three additions to the church, fourteen for baptism and nineteen by letter. This was a revival that touched the heart of every phase of our church work.

One of the night services was given over to the laymen in interest of church buildings in Merigold. This was made a union service, inasmuch as both Baptist and Methodist churches are in very great need of a new church building. Both are planning to build in the very near future.

At the conclusion of this service the Baptist church gave an opportunity to subscribe to a new Baptist church building to any who desired to do so. In not more than thirty minutes thirteen thousand and five hundred dollars were subscribed. This subscription continues to grow.

We plan to erect a new church building, beginning in early fall, costing approximately thirty thousand dollars.

Our work continues to grow. In the last eighteen months the Sunday School attendance has grown from sixty-five to two hundred, and with a possibility of five hundred in the next twelve months if we can make room to take care of the people.

Many good wishes to the Record, I am very truly, J. E. KINSEY.

TALLAHATCHIE NEWS

Only eternity will tell the result of the April Campaign in this Association.

Every church but one had an all day service with dinner on the ground and made a special offering for the 75 Million objects.

The good women of Charleston have done especially well. They started out to raise one hundred dollars, and doubled that amount.

The splendid co-operation of all the people has made it possible to accomplish more than ever before in the same time in Tallahatchie Association.

Rev. R. A. Kimbrough, who has for some time been enlistment man, is at work on the Charleston field, to which he was recently called. This church has been without a pastor since early in January, when Rev. J. J. Mayfield accepted the call to the Gloster church.

Rev. John Bass will soon move to Cascilla to make his home there while he ministers to the group of churches that recently called him to serve them.

Every church in the Association has a pastor and is at work.

We are glad to know that our near neighbor, Brother E. J. Hill of Oakland, is able again to attend to his regular work.

Two of his churches at least have paid their pledges to date and are prospering of course.

Altogether the outlook for our county work is good and we are asking the prayers of the brethren that we may continue to be found faithful.

During these five years, I preached in more than 200 negro Baptist churches, supplied more than 300 with hymn books, and showed them how to run a Sunday School. My signature was left in every railroad depot from Hollywood to Rolling Fork, on both divisions of L. N. O. and T. Railroad, now the Yazoo and Mississippi Valley. In the summer of 1886, I preached in Lyon as pastor of the church, assisted Dr. W. L. Slack in meetings at Friars Point, Oak Ridge; preached in Clarksdale when there were fewer than 300 people in the town. I was the first man to ever preach in Mound Bayou, Slabtown, Tunica, Itta Bena, Indianola. I conducted the first meeting that was ever held by a Baptist in Greenwood. There were only three Baptists in the town, and they had their "lights under a bushel". The meeting was held in a Presbyterian church, unfinished. Dr. E. E. King of sainted memory, was pastor of the First Baptist church, Greenville, and I frequently preached for him; also in Leland, where I attended church more frequently. I have lectured in more than 100 places in good old Mississippi, and conducted about 45 revival meetings. As a result of an eight days meeting at Occala, I baptized 37 people in one hole of water, and the brethren were so kind and generous in paying me for the meeting, I told them not to give any more, they had given enough. Did you know I have more relatives in Mississippi than any man in the state? My father was born and reared in Franklin county, near Meadville. My grandfather, Wiley Wells, was the first merchant in Meadville, and I once held a revival in that county in 1888, under a brush arbor, which was very largely

attended, and fully one-sixth of the people were my relatives. My mother, Mary Hailey, was born and lived to be nearly grown in Madison county, on Black River, near Canton. She was the only girl among ten children.

Mississippi is a great old state, and I have enjoyed every hour of work I ever did in her bounds. Her Delta counties will make good fertilizer for any land I saw in the Nile valley, Egypt, and I went up the River Nile to the third cataract. Her hospitality is unbounded, and the Baptists are all orthodox.

I have been a Baptist preacher 40 years the third day of next September. Most of my ministry has been spent in evangelistic and lecture work. My diary shows I have conducted more than 375 revival meetings, over 33 states. I have been in more than 3,330 Baptist churches to lecture and preach the gospel, besides meetings and lectures given on streets, parks, court houses, opera houses, and other churches. You may let the Baptists of the state know that "while I am slightly disfigured, by age, and hardships of every kind, I am still in the ring". I love to preach Christ crucified, the only hope for sinners. Christ enthroned in the hearts of the people, is a solution of every difficulty in politics, religion or commerce. We need to follow the instructions given in 2 Chron. 7:14.

God bless you and all the brethren. Evangelist FRANK M. WELLS, National Military Home, Box 551. Kansas.

CALHOUN CITY

Calhoun City, in Calhoun county, is on a branch line of the M. and O. railroad, and is a very prosperous little city of some 750 inhabitants.

The Baptist church, built in 1907, has been since the beginning of the town, the center of attraction for some of the best people in Calhoun county, as a place of worship.

This church has had some splendid pastors, among them being Rev. Gullett, Rev. W. B. Earnest, Rev. A. N. Reeves, Dr. J. E. Buchanan were pastors, and Rev. J. F. Mitchell, the present pastor, who came in 1920.

He found 157 members, and the first year saw an increase of 14 by baptism and 12 by letter. The next year saw 22 come for baptism, and 40 by letter, while in 1922 he had Rev. H. L. Martin with him in a meeting, and had 24 for baptism, and 25 by letter.

In March of this year the same preacher assisted again in a great meeting when 50 people were added to the church, 34 for baptism, and 16 by letter or statement, bringing the membership up to 292, more than one third of the total population of the town, with a large and prosperous Methodist church located in the town.

This record cannot be beaten by any church at any time within the bounds of the Calhoun Association, with a great history of 40 years of achievement.

The present pastor has shown himself to be one of the very best, and the town has shown its appre-

ciation of him in no unkind manner. The writer hopes to see this pastor and people continue together for long, as they work for the Lord so well together. The Sunday School has enrolled almost as many as the church has members, and to judge them by the way they recited last Sunday, there is great interest.

With the building of a \$15,000 church, and a \$30,000 public school building, this town and community will be in readiness for a grand and glorious future in the Lord's work.

May they find peace and happiness in His service.

LESLIE E. ROANE.

WHAT MAKES THEM WILD

The printer set up a poster to advertise an address by a militant suffragette. Her subject was, "Woman; Without Her, Man Would Be a Savage." When the speaker called for the posters the proofreader had to leave town suddenly, for the flaming sheets read, "Woman, Without Her Man, Would Be a Savage."—American Labor World.

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FROM RAYVILLE, LOUISIANA

It has been my pleasure to pastor the church here nearly three years, and every moment of the time has been filled with labor, encouragement and joy.

Rayville Baptist church is composed of sure-enough Baptists. They do not flirt with any kind of ism. They attend to their own business, and only ask other folks to do the same thing. They are not hard boiled and narrow, but are just hard down honest to goodness old fashion, true blue Bible Baptists. They feel that they have more than they can do without looking after anything that smacks of unionism.

Our Sunday School is growing all the time, and is doing a great work. We have two fine B. Y. P. U. S. These young people are loyal and consistent and will in the near future be the power in our church. The Sunbeam Band is doing fine work, under its capable and efficient leader.

According to the size of the church, I am sure we have one of the best W. M. S. in the State. Since last May the W. M. S. has contributed \$457.75 in cash to the Seventy-five Million fund; besides that, two boxes of nice new clothes was sent to a fine ten year old girl at the Orphanage, valued \$98.00. Five dollars is sent each month to help pay the salary of a French missionary. I might mention many other things these women do, such as looking after the poor and sick and those who are in distress. I want to mention last, but not least, the fact that a perfectly new Star touring car was presented to the Baptist pastor's family by his brethren and admiring friends who are not Baptists, and the Invisible Empire, of Rayville, Sunday, May the 6th, in time for he and his better half to ride to church. I am thrilled, yes I am overwhelmed with joy and thanksgiving to God for his favors. I shall use this car for the glory of God in Christ. As long as as I feel as I do now I will never want to leave Rayville. Of course the Lord may see different and move me some time.

The people here, Baptist and all, are just as good and kind to me and mine as can be. I thank them and give God all the glory in Jesus.

S. W. SPROLES.

TRAINING SCHOOL COMMENCEMENT AND OTHER ITEMS

The commencement exercises for the Training School of the Baptist Memorial Hospital were held in the auditorium of the First Baptist church the evening of May 11th. There were 17 in the graduating class, 11 from Tennessee, two from Mississippi, and one each from Arkansas, Virginia, Kentucky and Wisconsin. The two from Mississippi are Misses Edna R. Meredith and Ludie B. Smith. The number of graduates from the three States owning and controlling the hospital varies from year to year; this year Tennessee is far in advance. The honor students of the class, making the best-grades, were Miss Clark of

Tennessee, and Miss Hammack of Kentucky.

May 12th is Hospital Day, the birthday of Florence Nightingale. It is observed by hospitals the world over, by keeping open house, that the public may visit and see the work done by hospitals. In Memphis this year the City Club had as their guests at luncheon a member of the nursing staff and two pupil nurses from each of the hospitals of the city. Mr. Joseph Purvis, superintendent of the Baptist Hospital, was the speaker of the occasion; he discussed the origin of hospital day. It was brought out on this occasion that the Baptist Hospital exceeds all others of the city in number of patients treated, value of property, operating expenditures, charity work done and size of training school.

The hospital still grows. The second floor has been put in use for patients, on account of lack of room on the floors heretofore in use. Yesterday 2,085 meals were served in the hospital. A recent month averaged over 4,200 pieces handled daily in the laundry.

The graduates completing their studies and going out make room for others in the training school. The school added 75 to its numbers in the last 12 months. The closing high schools and churches should send in at least 50 in the next few months.

M. D. JEFFRIES.

REPORT OF COMMITTEE ON WOMAN'S WORK

The coral anniversary of the Woman's Missionary Union sets forth the fact that multiplied lives have co-operated to make possible what has been so constructively done, that the foundations on which these workers have builded was deeply and firmly laid, and that the superstructure has been compact and durable.

These thirty-five years have been filled by these willing workers with prayerful planning, sacrificial service, consecrated contributions, and with happy harvests. The present report of the women has about it a quiet consciousness of strength gained from past experience and victory, and has a prayer and purposefulness which betoken another year of growth and progress and achievement.

The total number of organizations comprising the Union last year was 20,878 while this year the number reported is 22,109, of which 10,889 are women's societies and 11,220 represent their work with the younger people. Among the states Georgia stands first with 2,651 societies, Virginia next with 2,590, Texas third with 2,427, and North Carolina fourth with 2,279.

The mission study record for 1923 shows a total of 19,364 classes held with 77,076 seals taken. Of this number Mississippi reports 7,280 classes. The standard of excellence has been attained by 7,472 societies and Texas leads in this with 1,074, while Mississippi is second with 798, Virginia third with 776, and Alabama fourth with 732.

In the White Cross work for our

foreign hospitals 1,268 societies participated, and sent 75,039 supplies to the value of \$11,546. This amount is not included in the Campaign, and was in addition to all of the other gifts and sacrifices.

The total of cash gifts for 1923 to the 75 Million Campaign fund was \$2,770,283.87 as compared with \$3,163,615.84 for 1922, and the cash and box total for 1923 is \$2,827,086.96 as compared with \$3,238,072.92 for the previous year, a decrease of about \$400,000 in each case. In these gifts Virginia is first with \$354,965.30, with Texas second, Kentucky third, and North Carolina fourth, all going beyond the three hundred thousand mark. How wonderful these figures are, and how we thank God for them! We believe that in the closing year of the Campaign we may expect the greatest report that the Woman's Missionary Union has ever given, and a determination to finish up the 75 Million Fund in a way worthy of our Baptist people.

One of the most interesting tables in the report is that which is designated as a partial record of personal service. Here are given mission Sunday Schools, homemakers' clubs, industrial schools, prison work, cottage prayer meetings, rescue work, day nurseries, "Good Will Centers", and other kinds of social service. This includes 126,512 workers, 119,959 hours of nursing, 312,552 baskets and trays distributed, 336,755 garments given, 13,528 Bibles supplied, 51,423 services conducted, 2,706,716 visits made, and 7,508 conversions.

Last December when the three year count was made the Union had paid in more than nine million of the fifteen million promised, and they ask that the pastors will give them help in completing the work by urging every woman to take part in the rounding up of the Campaign, to redeem all pledges made, and to keep accurate records of all of their gifts. They hope and expect in this way to make good their promise and to pay in full the total amount pledged.

The Union emphasizes anew its publications. "Royal Service" has a subscription list of 55,884, and "World Comrades", the new publication whose object is "to girdle the world with friendliness", in less than a year has secured more than 9,000 subscriptions. They ask our help in getting these periodicals into the homes and to encourage the people to read them. In addition to these larger publications the Union distributed last year 743,804 leaflets and pamphlets and 61,650 stewardship cards. They strongly advise the use of the standard of excellence chart, and the securing of A-1 pennants by the church organizations, and the frequent mention and com-

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Pills and salts give temporary relief from constipation only at the expense of permanent injury, says an eminent authority.

Science has found a newer, better way—a means as simple as Nature itself.

In perfect health a natural lubricant keeps the food waste soft and moving. But when constipation exists this natural lubricant is not sufficient. Doctors prescribe Nujol because it acts like this natural lubricant and thus secures regular bowel movements by Nature's own method—lubrication.

As Nujol is not a medicine or laxative, it cannot gripe and, like pure water, it is harmless and pleasant.

Nujol is used in leading hospitals. Get a bottle from your druggist today.—Advertisement.

THE SUREST WAY TO THE BIGGEST POSITIONS

is clearly pointed out in our new and interesting booklet entitled "BUSINESS TRAINING." It is free, no obligations. Call, phone or write

SOUTHERN BUSINESS COLLEGE, JACKSON, MISS.

Foundation by the pastors of the several missionary organizations.

Emphasis is again placed upon "Mission Study Classes", and attention is called to this far-reaching and constructive part of the Union's constant activity. Pastors can greatly aid in this by giving publicity, by helping to choose the most propitious time for such classes, by leading the men in similar studies, and by making the prayer meeting the time for leading the whole church in the constructive study of one of the great mission books.

This could be done particularly in the use of one of the books on prayer. "Intercessory Prayer" by J. G. McClure and "How to pray" by Dr. R. A. Torrey are the two books which are recommended. Others of the mission study books could make an excellent basis for a series of Wednesday night studies, and would give the pastor an excellent opportunity for using facts and facts and illustrations with which a large portion of his congregation are already familiar.

The W. M. U. Training School in Louisville, Ky., enrolled this year 14 students, and of this number 131 are boarding pupils and lived in the "House Beautiful". There were 17 in the graduating class, of whom 10 were day pupils or the wives of ministerial students. The total valuation of the property is \$285,000 and has an endowment in Liberty Bonds of \$101,250. Each of us can aid the Training School by helping to call out our very choicest young women and by directing their thoughts to the power of a trained and dedicated Christian life.

In the report to this Convention these good women say, "One common mercy seat" excels all else as a means of binding hearts and minds in holy fervor for a common cause. Prayer is, therefore, given first place in the plans of the Woman's Missionary Union. This is emphasized in their publications, is a part of every meeting of every circle and society, is prescribed as a subject of study for which a certificate is given, and is at the heart of the standard of excellence toward which all of the organizations build.

Your committee recommends and urges that every pastor and every church use every endeavor to help the Union attain these high and holy purposes, praying with them and for them, working for them and with them, believing and striving with them that our next year may be the best we have ever had, and that in the remaining our 75 Million Campaign may come to a complete and glorious fulfillment.

SOUTHWESTERN By Lewis A. Myers

The awarding of 106 degrees and diplomas, the presentation of 1,300 Sunday School and B. Y. P. U. awards, the consecration of 64 lives to Home and Foreign Mission work and the inspirational addresses of visiting speakers are the outstanding features of the sixteenth annual commencement exercises of the Southwestern Baptist Theological Seminary.

The exercises consist of Addresses,

Musical Programs, Mission Plays and Banquets. The climax came with the delivery of the Baccalaureate address by Dr. J. L. Campbell, Carson-Newman College, Tennessee. This address came Friday morning, May 25th, with the large student body still in attendance and visitors present from 21 states. On the platform with the speaker were the members of the graduating class, Dr. Scarborough and members of the Faculty, Dr. O. L. Hailey, Dr. Groner and others. Dr. Campbell was for many years the leader of the Baptists of Canada, later he held an important pastorate in New York City, leaving there to accept a Chair in Gordon Bible College, Massachusetts. He has crossed the Atlantic seventeen times, giving extensive study to religious conditions abroad, eminently fitting him to address the class in which there are 26 states and 7 different nations represented.

Following the address, President Scarborough awarded diplomas and conferred degrees on 6 Th.D. Graduates, 21 Th.M., 14 Th.B., 12 Master Religious Education, 7 Bachelor Religious Education, 5 Diplomas Religious Education, 21 Bachelor Gospel Music, 3 Master Missionary Training, 10 Bachelor Missionary Training, 7 Diplomas Missionary Training. This number exceeds that of any graduating class in the history of the institution or any single class graduated by a religious institution in the world so far as we have a record. The class of 1922 numbered 96 with but 13 states represented.

Every department of Seminary life has shown substantial growth during the past year. Notably among these has been the School of Gospel Music, which during the current session has required a corps of fifteen teachers. Professor I. E. Reynolds, Head of the School, arranged the most elaborate program ever attempted by the Choral Club and Orchestra of the Seminary. The occasion was the presentation of Haydn's Oratorio, "The Creation", on Tuesday evening. Fifty visitors came in a body from Cleburne and hundreds were present from Fort Worth, Dallas and other points. The School is the only one of its kind in the world conferring degrees of Gospel Music. The superior manner of performance reflected immeasurable credit on the department.

"Imparting Knowledge" was the subject of an address of Dr. Wallace Bassett, Dallas, before the graduates of the School of Religious Education, Wednesday morning. One phase of the work of the School is to train students for Sunday School and B. Y. P. U. activities. Dr. Bassett's own school is a South-wide leader and by reason of this fact, his address was not alone eloquent and masterful, but definite and effective. In the afternoon of the same day, a Musical Recital was rendered by the music pupils and Dr. Scarborough tendered a reception to the graduates of all the classes.

Mrs. J. M. Dawson, secured to address the Training School Wednesday evening, was unable to attend and Dr. O. L. Bailey of Nashville, Tennessee, substituted for her. The delightfully excellent manner of his

address pleased the large audience. "The Woman's Place in the World" was his theme, and while decrying some of the modern tendencies, stated, that the outstanding religious development is chargeable largely to Woman's contribution. Other visitors during the day and participating in the exercises were Secretary T. C. Gardiner, and Dr. Livingston Johnson.

Dr. Johnson, Editor of The Biblical Recorder, North Carolina, invited to deliver the Commencement Address, was on his first trip to Texas. Before coming to the Seminary, he wrote, "I have heard so much about the 'School of the Prophets' that I have wanted to see it for quite a while". Building upon Paul's Prayer, relating to wisdom and service, he spoke out of his experience to the young preachers and to the young women dedicating their lives to Christ's service. His sermon was universally acclaimed to be one of the greatest ever delivered at the Seminary. Rev. W. W. Melton was present from Waco, and delivered the Alumni Address at the Banquet given Thursday evening. The Association has recently inaugurated a number of initial moves, among them being the installing of a paid Secretary to promote the interests of the Seminary.

Class speeches were all of the highest order. Speakers and subjects were: Professor T. B. Maston, "Reason For a Church Play Program"; Miss Ivey Gravett, "Standards vs. Principles"; Lemuel Hall, "Real Reality". Special recognition was made of the work of Miss Anne Lasseter, by both the student body and the Religious Educational Faculty. Miss Lasseter has been on the teaching force of the Seminary during the past year. She expects to leave for Argentine, South America, in the early fall. During the various exercises, invocations and Benedictions were pronounced by Rev. J. B. Cranfell, B. W. Vining, H. W. Virgin and F. S. Groner.

Married—At the home of the bride's parents on Benachi Avenue, Biloxi, Miss., Mr. Robert A. Butcher to Miss Otta Belle Izard, on May 31st, 1923, at 3 o'clock, Rev. H. C. Roberts officiating.

Mr. Butcher is the son of Mr. and Mrs. H. E. Butcher of Lyman, Miss., a well known and highly respected family.

Miss Izard has been a faithful and inspiring worker in the First Baptist church, and also a teacher in the East End school for a number of years.

This splendid couple is well known in Biloxi, and loved by all who know them. They left immediately after the ceremony for their home in Buhl, Ala., where Mr. Butcher is supervisor of the agricultural department of the Buhl agricultural school.

Their many friends wish for them a long, prosperous and happy life.

"Have you been through calculus?" inquired the college professor. "Not unless I passed through at night on my way here," replied the new student. "I'm from Kansas, you know."

IN MEMORIAM

Mrs. Mollie Buckley Mikell

The triumphant spirit of Mrs. Mollie Buckley Mikell departed to the glory land May 27th, 1923, being 85 years 3 months and 16 days old. She was married in 1867, but had been a widow more than forty years. She left one daughter, Mrs. Emma Berry, with other relatives to mourn her departure. She joined the Bethany church in early life and exemplified the spirit of the Saviour in a high degree. She was loyal to her church and a faithful friend to her pastor. Like Dorcas she was ever abounding in deeds of love. She was buried in the Silver Creek cemetery after services conducted by her pastor, J. G. Dale, in which C. H. Mize and J. P. Williams joined with words of appreciation. May the comforting grace of God be with her loved ones.

Her friend and former pastor,
J. P. WILLIAMS.

Mrs. Monroe Dear

On April 20, 1923, the Death Angel visited the home of Brother Monroe Dear and called for his devoted wife. She was born Oct. 16, 1858. Brother and Sister Dear had been married 44 years. Unto this happy union were born five children. The oldest one, Mrs. E. N. Parsons, departed this life eight years ago. The others are J. M. Dear of Jackson, Mrs. W. L. Ervin of Wesson, Mrs. J. W. Tracy of D'Lo, and Miss Grace, who is with her father.

Mrs. Dear had been a member of the Baptist church 50 years. She was a consecrated Christian, a devoted wife and a loving mother.

She will be missed in her community, her church, and most of all in the home. She loved her home, and would make any sort of sacrifice for her home. She loved her Lord. She stood by her church with her presence and her prayers. She was very thoughtful of her pastor. I was her pastor for three years. Her home was the home of her pastor and wife.

Weep not, husband and dear children as those who have no hope. Your loss is her eternal gain. She is not dead but sleepeth. We shall meet her on the other shore.

Her former pastor,
R. W. BRYANT.

Lemuel Wilson Murry

On June 1, 1923, the Death Angel visited the little town of Hopewell, Miss., and called for Lemuel Wilson Murry. He was born May 9, 1855. Married Jan. 21, 1877, to Miss Sarah Rachel Barlow. Eight children were born to this happy union.

His second marriage was to Miss Lillian Weathersby, May 13, 1907. To this union one child was born.

Brother Murry gave his heart to the Lord when a young man and lived a consecrated Christian until his death. Hopewell Baptist church has lost one of its best members. He was true to his church, true to his Lord, and loved his pastor. He was a loving father and a devoted husband.

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WHAT THE CONVENTION DID WITH THE SOUTHWESTERN BAPTIST THEOLOGICAL SEMINARY

By L. R. Scarborough

There seems to have been some confusion from the newspaper reports about what the Kansas City Convention did with the proposal from the Southwestern Seminary.

The Trustees offered the Seminary to the Convention. The proposal provided for a committee to be appointed. The Convention did exactly what the Trustees asked them to do—give favorable consideration and appoint a committee to work out the details. The committee appointed by the Convention had a meeting and unanimously recommended to the next Convention that they accept the offer of the Southwestern Seminary and appoint trustees. The committee will recommend that the Southern Convention appoint a board of trustees, in the first place, in groups of four for a period of four years, and that thereafter the Convention will nominate three from each state to fill vacancies, and that the board of trustees elect one from these three for a period of four years. With this change in the proposal, the committee will unanimously recommend the acceptance of the Seminary.

The discussion that came about at the time of the proposal was due, not to the desire on the part of anybody to refuse to accept the Seminary, but there was a misunderstanding and a discussion over the mode of procedure. I am sure the Seminary is satisfied with this matter as it now stands. There can be no doubt but that the next Convention will adopt the report of the committee and the Southwestern Seminary will belong to and be under the control of our great Southern Convention.

DIGEST OF REPORT OF RELIEF AND ANNUITY BOARD

While the Relief and Annuity Board of the Southern Baptist Convention is now aiding 925 aged ministers and dependent members of their families, and has total resources in the sum of \$1,490,193.59, this represents only a small part of what Southern Baptists need to do in the matter of taking care of their aged pioneer preachers who laid the foundation for the present growth and success of the denomination, according to the annual report of the board presented to the Convention Saturday night by Dr. William Lunsford of Dallas, corresponding secretary.

The Board has projected a program calling for the raising of a total of \$10,000,000 for its future work, this fund to be divided on a basis of 60 per cent to relief work and 40 per cent to annuity work, the secretary pointed out. Such a fund will make possible an annual income of each year of \$500,000 to \$600,000, and will enable the board

to do a worthy part by the aged Baptist ministers of the South and to raise the annuity benefits to the members of that department to the maximum of \$500 a year. The annuity is only \$400 a year at present.

From the 75 Million Campaign the Relief and Annuity Board has received to date the sum of \$1,178,320.34. It is due to receive a total of \$2,500,000 from the Campaign by its conclusion in December, 1924. Other aims for the board in this connection as set out by Dr. Lunsford in his report are the following:

1. By May 1, 1926, complete the collection of the first \$5,000,000 for relief and annuity work.
2. By May 1, 1926, have an interest bearing fund of \$2,000,000 for relief work.
3. By May 1, 1926, have a permanent income, for relief alone of \$130,000 independent of what is received from the states each year.
4. By May 1, 1926, have interest bearing assets for the Annuity Fund sufficient to bring it to the maximum of \$500.

BAPTIST NATIONAL HOSPITAL

The Baptist National Hospital Association, Incorporated, have banded themselves together to build an eight story, five hundred capacity concrete, press brick and steel fire proof hospital to supply the much needed demand in Hot Springs. It will cost one and a half to two million dollars. It will be glorious for every one who can help build this great house of mercy and healing.

Hot Springs is said to be the greatest health resort in the world. Thousands upon thousands of people throughout the world go there to be blessed by the Radio Hot Water. Dr. W. P. Parks, the former superintendent of the reservation, said: "Fifty per cent of the 150,000 annual visitors need a hospital." The Baptist National Hospital Association, incorporated under the laws of the state of Arkansas, is undertaking to build this great humanitarian fire proof building to meet this crying need. They need the prayers and help of all people who love sick humanity. Hot Springs is exceedingly short on hospitals. The Catholics and Jews are the only denominations having hospitals. There is no Evangelical Hospital in Hot Springs.

The Baptist National Hospital is being built for all creeds, races, nationalities and colors. First, for the glory of Jesus Christ, and second, to bless humanity. All profits revert to the general fund to care for those unable to pay. The charter provides a dividend will never be declared. The local board is composed of twelve of the best men and women in the city. The Arkansas Baptist Convention elected three on the board. Other Baptist Conventions will be asked to furnish members on the board.

The board wants a few strong evangelists and singers. Like Jesus, they want to be used to save the lost as well as to heal the sick. They want state and local solicitors throughout the nation, men and women who are willing to work and sacrifice for the glory of Jesus and afflicted humanity.

They need money, large and small donations. Money put in this building will bless the giver and do good until Jesus comes again.

Send all funds and inquiries to Rev. Wm. Cooksey, Vice-Pres. and Gen. Mgr., 722 Garland Ave., Hot Springs, Ark.

GEORGETOWN

We had Brother T. W. Green, our enlistment worker, with us Sunday, and indeed we had a great day. Brother Green preached morning and evening, and we had a meeting of the men in the afternoon in which we discussed the budget system. They approved of this plan, and it was recommended to the church at the evening service and adopted. The Baptist Record is included in our budget. We will make the every-member canvass at an early date. Brother Green does splendid work.

M. P. JONES.

PASCAGOULA

We are planning great things for our work at Pascagoula. We are now getting ready for a 15 days campaign of evangelism and enlistment. The Solomon-Armstrong party are to help us, beginning June 10 and running through June 24th. Every one who knows these workers will rejoice with us at the great opportunity we have under their leadership.

The work here is difficult, but we feel that our Lord is able to subdue all things unto Himself. I came here last June. I have baptized into our church an average of three per month and received by letter an average of five per month for the last ten months.

We are asking the Lord for 100 for baptism during our campaign in June and at least 50 by letter.

Pray for us and the meeting.

W. B. HAYNIE, Pastor.

FAYETTE

The Fayette Baptist church is rejoicing this morning, and justly so. We had one of the most desirable

lots in town offered to us for a moderate sum compared to the size and location of the lot and yet a staggering sum compared to the size and financial means of our people. The church fixed an hour for each member to bring in a cash offering so as to buy the lot for our new church building and to the surprise of some and the joy of all more than enough money was brought in to pay for it. Some of our friends can't understand how it was done. But they don't know that near a score of people have been praying daily for two months that this would happen.

We are now praying and ask that our friends join us in this prayer that the Lord will make it possible for us to have in Fayette a modern church building so we can carry the work on as it should be done.

Yours truly,

G. C. HODGE.

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He ought to be educated some day. Just \$3.00 a week deposited in this bank at 4% interest will in ten years give you a fund of about \$2,000.00 for this purpose. It might mean \$100,000.00 to your boy.

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J. M. Hartfield, President

O. B. Taylor, Vice-President

ANNOUNCEMENT

of the

South Mississippi Assembly

As usual each year the ASSEMBLY will be in session at the Mississippi Woman's College, Hattiesburg, Miss., the last week in July, 22nd to 28th.

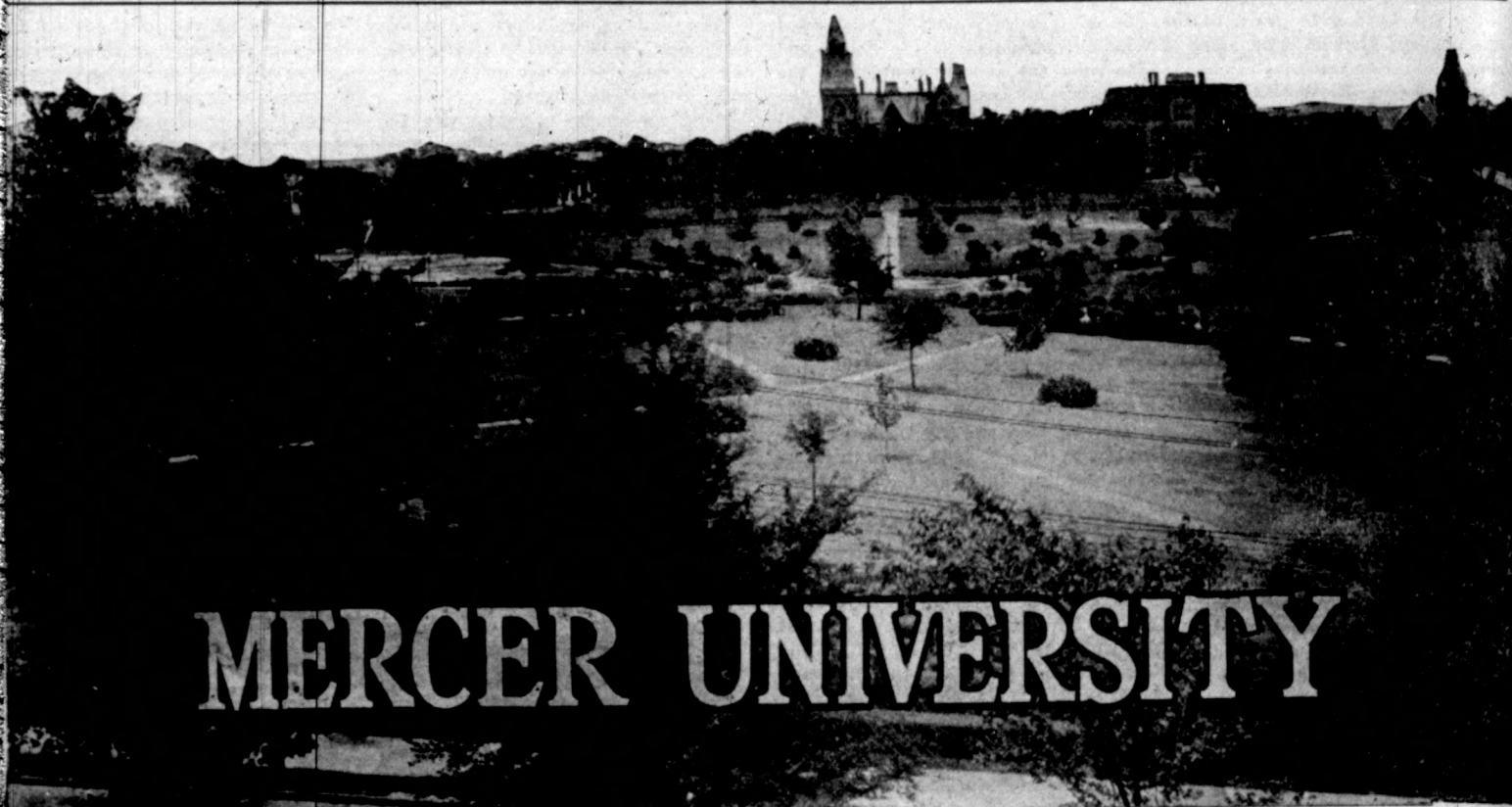
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Faculty and Speakers consist of all of the Mississippi State Force of S. S., B. Y. P. U., and W. M. U. workers and Specialists from other Boards, Prof. and Mrs. I. E. Reynolds, Fort Worth, Tex., Dr. A. C. Davidson, Livingston, Ala., Dr. W. F. Powell, Nashville, Tenn., Dr. F. A. Agar, New York City.

THE ASSEMBLY INVITES YOU—COME AND BRING A DELEGATION FROM YOUR CHURCH

Yours very truly,

E. G. HIGHTOWER.



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